A NEW GENERAL HISTORY OF THE WORLD;

Comprehending both the

ANCIENT and MODERN Hiſtory

OF

Its ſeveral EMPIRES, KINGDOMS, and STATES; their *Chronology*, *Antiquities*, *Government*, *Laws*, *Religion*, *Learning*, *Cuſtoms*, *Manners*, *Arts*, *Sciences*, *Commerce*, and *Trade*: *Buildings*, *Curioſities* of *Art* and *Nature*, &c.

FROM THE

CREATION,

TO THE

PRESENT TIME:

Collected from the BEST AUTHORS in all LANGUAGES; and embelliſhed with proper *Cuts* and *Maps*.

BY

The *joint Labors* of SEVERAL *learned Gentlemen*.

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CONTENTS.

BOOK IV.

The MODERN Hiſtory of EGYPT.

CHAPTER IV.

The Government of EGYPT *under the* Saracens.

IIId. *Race. The* AYUBIAN *Line.*

I. SALAHA'DDIN, or *Saladin:* his wars with the *Franks:* his death and character Page 1
The diviſion of his empire —— 22
The ſoltans *Al Malec* AL AFDAL. *Al Malec* AL ADEL I. *Al Malec* AL KAMEL: his wars with the *Franks. Al Malec Al* ADEL II. *Al Saleb* NOIMO'DDIN: he eſtabliſhes the *Mamluks. Al Malec* AL MOADHDHEM: takes *Lewis* IX. king of *France* priſoner; and is murdered by the *Mamluks.* The end of the *Ayubite* dynaſty —— 23—43
Account of the ſplendid court at AL KAYRO 45
Of the *Turks* and *Mamalukes* —— —— 50
The fifth dynaſty of the EGYPTIAN *kings*; or *the Bahrite* MAMLUC, *or* MAMALUKE *ſoltans of* Egypt 54
Al Malec AL MOEZZ. *Al Malec* AL MANSUR. BANDOCADER. MALEC SARES. ALPHIX. ARAPHUS. MALEC-NESAR. MALEC ADEL. MALEC-NASER. CATHBEYUS. MAHOMET. CAMPSON I. SANBALLAT. TONOMBEIUS I. CAMPSON II. TONOMBEIUS II. he is conquered by SELIM the *Turk*, who makes *Egypt* a *Turkiſh* province —— —— —— 54—56

BOOK IV. CHAP. V.

The MODERN STATE *of* EGYPT *under the* TURKS. *Its form of government. The* BASHA. *The* ARMY: Janizaries; and Azabs —— —— 57
Of the civil form of GOVERNMENT *of* Egypt. Diviſion of *Egypt*. *Arab* government. *Emir Hadge*. *Teſterdar*. The *Divan* —— —— 75
Adminiſtration of JUSTICE. *Cadiliſkier*. *Revenues*. *Slaves* —— —— —— 81
Of the State of RELIGION *in* Egypt. *Mohammedans*. *Coptis*. Convents of St. *Paul*, and St. *Anthony*, in the deſert —— —— 88
Of the other inhabitants *of* EGYPT: *Greeks*, *Armenians*, *Jews*, and *Arabs* —— —— 101
CASTLES and GARRISONS —— — 104
GRAND CAIRO deſcribed: the caſtle: inhabitants 105
ALEXANDRIA: the old city: the new city: *Pompey*'s pillar: inhabitants: trade —— 123
ROSETTO. DAMIATA. The caſtle of the LABYRINTH. The caſtle of *Adjeroute* —— 139—145
Suez: its trade —— —— 145—151
The principal VILLAGES up the *Nile*: *Gize*, *Beneſoef*, *Siouth*, *Achmin*, GIRGE, *Eſſouan*, *Derri* 151
The NATURAL HISTORY *of* Egypt. Modern account of the NILE: *climate* and *ſoil*: *vegetables* and *animals* —— —— 161—190
TRADE and COMMERCE —— —— 190—195
ARTS and SCIENCES —— 195—197
Of *the* Education, cuſtoms, dreſs, *and modern* architecture *of* EGYPT —— 197—208
An Account of the Caravan, or GRAND PILGRIMAGE, *from* Cairo *to* Mecca —— —— 209—212

BOOK

BOOK IV.

The Modern History of EGYPT.

CHAP. IV.

The government of EGYPT *under the* Saracens.

IIId. *Race. The* AYUBIAN *Line.*

I. SALAHA'DDIN, commonly called *Saladin* by the *Greek* and *Latin* writers, was originally named *Yuſef Ebn Ayub*, or the ſon of *Ayub*. He had two very conſiderable ſupports to eſtabliſh him in his new dignity; the one lay in the chief officers of the army, whom he had taken care to ſecure to his own intereſt, by diſtributing among them a large portion of the riches of the late khalifs; and the other, a moſt faithful and excellent private council, conſiſting chiefly of his own family and friends, whom he had invited out of *Syria* to *Al Kayro*, with his own father, the old *Emir Ayub*, at their head, who was a conſummate politician, and directed the whole ſyſtem of government. Purſuant to which, and to take off the attention of ſo many eyes, as alſo to ſtop the mouths of the ſhiite preachers, A. D. 1176. Hejra 572.

one of the firſt ſteps he took was to publiſh a *Gazie*, or *religious war*, againſt the *Franks*.

While *Salaha'ddin* was employed in the reduction of *Syria*, he had like to have periſhed by the hands of three different aſſaſſins. The firſt of them, an *Iſmaelian*, or *Bataniſt*, ruſhed upon him unexpectedly, as he was beſieging the ſtrong fortreſs of *Azaz*, and wounded him in the head with a knife. *Salaha'ddin* immediately ſeized the fellow, notwithſtanding he endeavoured to repeat his blows, and held him till ſome of his guards came up and killed him. This did not diſcourage another of thoſe ruffians from making a ſimilar attempt upon the ſoltan's life: but he met with the ſame fate. A third bataniſt nevertheleſs ſoon after attacked *Salaha'ddin*, with an intent to aſſaſſinate him; who was likewiſe cut to pieces, without being able to execute his horrid deſign. Theſe attempts terrified the ſoltan; who retired to his tent, and ordered his army to be purged of all unknown and ſuſpected perſons.

After the ſurrender of *Azaz*, *Salaha'ddin* advanced at the head of his forces to the gates of *Aleppo*, inveſted that place, and kept *Al Malec Al Saleh* ſhut up therein. While he lay encamped before the town, the daughter of *Nuro'ddin Mahmud Ebn Zenki*, his former maſter and benefactor, *Al Malec Al Saleh*'s ſiſter, a little girl, was brought into his tent. The ſoltan took the child up in his arms, kiſſed her,

Vol. V. p. 2.

Saladin Assassinated.

Azaz Syria

Ismaelians

her, and after he had beſtowed many valuable things upon her, aſked her what he ſhould farther give her? To which, having been before inſtructed for this purpoſe, ſhe replied, "the fortreſs of *Azaz*." Whereupon he evacuated that place, and departed from *Aleppo*, with his army, the following year. He then made an irruption into the country of the *Iſmaelians*, which he laid waſte with fire and ſword. He alſo beſieged the caſtle of *Maſiat*, a ſtrong place ſeated on mount *Al Sekkin*, on the coaſt of *Syria*, not far from *Tripoli*, in the very center of the *Iſmaelian* dominions. He took this fortreſs ſword in hand, ſlew moſt of the inhabitants of *Maſiat*, and levelled the walls and houſes of it with the ground. *Sinan*, the chief or prince of the *Iſmaelians*, finding himſelf unable to oppoſe the conqueror of *Egypt* and *Syria*, ſent to *Shahabo'ddin Al Haremi*, the ſaheb of *Hamah*, *Salaha'ddin*'s uncle; begging he would intercede with the ſoltan for him, and procure him a peace. *Shahabo'ddin* aſked pardon of *Salaha'ddin*, in *Sinan*'s name, for the villainous attempts of his ſubjects upon the ſoltan's life, and prevailed upon his nephew to conclude a treaty with the *Iſmaelian* prince, whom he then conſidered as his ally; and then reſumed his march for *Egypt*.

We are told, that among ſome public acts which he did before he left *Syria*, he ſuppreſſed the caphar exacted from the pilgrims going to *Mecca*, by the emir of that metropolis,

and aſſigned him, in lieu of it, a yearly penſion out of his own treaſury, beſides a large quantity of corn which was ſent to him yearly out of *Egypt*.

On his return to *Al Kayro*, he began to erect the famous wall that ſurrounded it and *Meſr*; together with the caſtle, or fortreſs, on mount *Al Mokattem*. This wall, however, was left unfiniſhed at his death; though, according to *Ebn Shohnah*, it was 29,300 cubits in circumference. He likewiſe founded the ſchool, or college, near the ſepulchre of the *Imam Al Shafei*, in the city of *Meſr*; and ordered the hoſpital of *Al Kayro* to be rebuilt.

Some authors relate, that a great number of rebels, conſiſting for the moſt part of the black people of *Al Said*, aſſembled at this time at *Keft*, or *Coptos*, a very ancient city of the *Upper Egypt*, under the command of one *Ebn Abdalkuab*, who pretended to perſonate *Dawd*, the ſon of *Al Adel*, the laſt *Fatemite* khalif: but the rebel general was taken and cut off, the places of their rendezvous almoſt entirely deſtroyed, and no leſs than 3000 of the rebels hanged. We are even told, that out of 100,000 rebels who appeared in the field, 80,000 periſhed.

Hejra 573. *Salaha'ddin* marched with a formidable army out of *Egypt* to the maritime parts of *Paleſtine*, to drive the *Franks* from thence. The ſoltan poſted himſelf at *Aſkalan*, and ſent out ſeveral detachments,

ments to ravage the adjacent country: but the *Franks*, commanded by *Arnold*, took advantage of the abſence of theſe detachments, by which the *Moſlem* army was conſiderably weakened, and fell upon the ſoltan with ſuch fury, that they gave him an entire defeat, which obliged him to ſuch a precipitate flight, that his troops, having no neighbouring garriſons to repair to, traverſed the wide deſart between *Paleſtine* and *Egypt* in the utmoſt confuſion, and ſcarce ſtopped before they reached *Al Kayro* itſelf. The greateſt part of the *Egyptian* army periſhed in the action and the purſuit. *Azza'ddin Ali Ebn Al Athir*, in his *Al Camel*, or univerſal hiſtory, relates, that he ſaw a letter written by *Salaha'ddin* with his own hand to his brother *Turan Shah*, the governor of *Damaſcus*, which contained a full deſcription of this defeat. Among other things the ſoltan therein ſays, "that he was more than once in the moſt imminent danger; and that God, as he apprehended, had delivered him from thence, to reſerve him for the execution of ſome grand and moſt important deſign." He ſeems, indeed, to have been deſigned as a ſcourge to the *Chriſtians*, during the remainder of his reign.

Turan Shah deſired of his brother *Salaha'ddin* the government of *Baalbec*; which had been conferred by the ſoltan upon *Al Mokaddem*, who refuſed to admit *Turan Shah* into the town; upon which, Hejra 574.

the ſoltan ſent a body of troops, who beſieged *Al Mokaddem* in the place: however, an equivalent being at laſt allowed him, he delivered up the town to *Turan Shah*; who took poſſeſſion of the palace, and entered upon the province aſſigned him.

575. The ſoltan took by ſtorm a fortreſs erected by the *Franks*, at the fords of *Al Ajran*, near *Banias*, the *Paneas* of the ancients. The ſame year died *Al Moſtadi* the khalif of *Baghdad*, who does not ſeem to be immediately concerned in any memorable event; though the lawful authority of the *Mohammedan* pontiffs was re-united in his perſon alone, by the abolition of the khalifat erected by the *Fatemites* in *Egypt*. He was ſucceeded by his ſon, *Al Naſer Ledini'llah Abu'd Abbas Ahmed*, who was the thirty-fourth khalif of the houſe of *Al Abbas*.

576. The khalif *Al Naſer* ſent the patent of inveſtiture, the kaftan of ſoltan, and other enſigns of royalty, to *Salaha'ddin*; thereby conſtituting him prime miniſter, *Emir Al Omra*, or ſoltan; in conſideration of his great ſervices both to the khalifat, and the *Mohammedan* religion. In return to which, as well as to gratify his own martial inclination, and zeal againſt the *Chriſtians*, he ſet about raiſing a moſt powerful army, to make another expedition into *Syria*.

This year died *Saifo'ddin Gazi Ebn Mawdud Ebn Zenki*, the ſaheb of *Al Mawſel* and *Al Diyar*

Diyar Al Jazira, after he had reigned ten years and three months; being about thirty years old at the time of his deceaſe. He left to his brother *Azo'ddin Mazud* all his dominions, except *Jazira Ebn Omar*, with the caſtles erected thereon; which he bequeathed to *Sanjar Shah*, his ſon. The ſame year, *Shamſo'ddawla Turan Shah Ebn Ayub*, *Salaha'ddin*'s elder brother, alſo died at *Alexandria*; the government of which city, together with that of almoſt the whole kingdom of *Al Yaman*, which he himſelf had conquered, this prince had obtained of the ſoltan the preceding year. He was ſo liberal, or rather profuſe, that he not only ſpent the immenſe treaſures brought him from *Zabid*, *Aden*, and other places in *Al Yaman*, as well as the money that came annually to his ſhare out of the public revenues of *Alexandria*; but alſo great ſums which he borrowed, and could never pay. For, notwithſtanding the opulent poſts he poſſeſſed, he died 200,000 *Egyptian* dinars in debt; which his brother *Salah'addin* very honorably paid. *Turan Shah* is ſaid to have been a great warrior; but inſolent, libidinous, cruel, and rapacious.

Salaha'ddin appointed his nephew *Azzo'ddin Farkh Shah*, the *Saheb* of *Baalbec*, his *Al Sham*, or deputy, in *Syria*; who circumvented *Arnold* the *Frank*, in the deſign which he had formed to make himſelf maſter of the city of *Medina*, and all the territory appertaining to it. 577.

An

578. An ambaſſador from the *Greek* emperor arrived at *Al Kayro*, and brought about a peace between his maſter and the ſoltan; who alſo concluded a truce, or temporary ceſſation of arms, with the count of *Tripoli*; and then went from *Al Kayro* to *Damaſcus*. He ſet out at the head of a formidable army, attended by a moſt ſplendid retinue of his principal officers, and amidſt the acclamations and good wiſhes of the court and city; though not without ſome preſentment of ill ſucceſs. Among the poets who appeared with the valedictory verſes they had compoſed upon the occaſion, there was one, then preceptor to ſome of the ſoltan's children, who ſtepped out of the crowd, and ſpoke a diſtich to this effect: "Enjoy the odor of the ſweet ſwelling camomile, while it is fragrant. O! how great is the difference between the common herbs and the camomile?" The ſoltan took this for an ill omen; which threw a viſible damp upon all his joy: and we are told by *Abu'lfeda* and *Ebn Shohnah*, that, in conformity to the poet's prediction, *Salaha'ddin* never afterwards returned to *Egypt*. However, he marched on at the head of his army; but was repulſed with diſgrace before *Aleppo* and *Al Mawſel*, after having ſpent much time and labor in beſieging theſe two important places, and ſuſtaining ſome mortifying affronts from the beſieged at the latter. His deſign was to unite all the *Moſlems* to his obedience,

that

that he might be thereby enabled to act more vigorouſly againſt the *Chriſtians*. He took *Senjar*, *Naſibin*, *Omed*, and other places in *Meſopotamia*: while his brother *Saif Al Iſlam Tagtakin* marched with an army into *Al Yaman*, to quell ſome commotions there; which he effected without any effuſion of human blood, and reſtored peace to that fertile and delightful tract.

While *Salaha'ddin* was in *Syria*, his *Egyptian* dominions were alarmed at the appearance of a moſt powerful fleet and armada of the *Franks* on the *Red-ſea*, and which ſeemed to threaten the cities of *Mecca* and *Medina*. As the *Franks* had never before appeared with a fleet in that ſea, the *Moſlems* ſuſpected no enterprize of this kind, and conſequently had made no preparations to oppoſe them. But *Al Malec Al Adel Abu Becr*, *Salaha'ddin*'s brother, the viceroy of *Egypt*, being informed of their deſign, ſoon equipped a fleet, and gave the command of it to *Hoſamo'ddin Lulu*, his *Hajeb*, an experienced marine officer; who loſt no time to go in queſt of and engage them. He came up with them on the coaſt of *Al Kayro*; upon which, a moſt dreadful fight enſued, wherein both ſides behaved with the utmoſt obſtinacy and bravery, but concluded in favor of the *Moſlems*, who made a moſt horrid ſlaughter of the *Chriſtians*, took and ſunk a great many of their ſhips, ſlaughtered an incredible number of their men, and took moſt of the reſt priſoners, who were

were all butchered to a man. This proved ſo fatal a blow to the *Franks*, that they never more ventured the like attempt; and both the *Egyptian* viceroy and admiral gained immortal praiſe among all the *Moſlems*, not only for that timely expedition, but even for their inhuman treatment of the *Chriſtian* priſoners, whom their writers accuſe of having ſlaughtered a great number of pilgrims going to *Mecca* before that defeat, and to have threatened the deſtruction of that city and temple.

Farkh Shah, the ſaheb of *Baalbec*, died this year. He was brave, liberal, and of an excellent diſpoſition; a good poet, and a perſon in whom the ſoltan repoſed the moſt unſhaken confidence. *Salaha'ddin*, receiving advice of his death in *Meſopotamia*, ſent from thence *Shamſo'ddin Al Mokaddin* to ſucceed him at *Damaſcus*, and aſſigned to his ſon *Bahram Shah* the government of *Baalbec*.

579. *Salaha'ddin* ſtill purſued the war in *Syria*, and took *Aleppo* from *Amado'ddin Zenki*, to whom he ceded ſome places in *Meſopotamia*, on condition that he ſhould be always ready to attend the ſoltan at the head of his troops, whenever called upon, without preſuming to offer any excuſe for his abſence. But the ſoltan was overwhelmed with grief, for the loſs of his brother *Taj Al Moluc*, who died of a wound he received in the ſiege.

The ſoltan then reduced *Harem* and *Beiſan*; and, having fixed his ſon *Al Malec Al Dhaer* in

in the government of *Aleppo*, returned to *Damaſcus*, where he was joined by a large body of *Egyptian* troops, under the command of his brother *Al Malec Al Adel*, in whoſe room *Takio'ddin Omar Al Modhaffer*, the ſoltan's nephew, was conſtituted viceroy of *Egypt*.

Salaha'ddin aſſembled both the *Syrian* and *Egyptian* forces, to attempt once more the reduction of *Al Carac*; and appointed *Nuro'ddin Ebn Kara Arſian* to command the troops deſtined for that expedition. As *Al Carac* in a great meaſure cut off the communication between *Syria* and *Egypt*, *Salaha'ddin* was determined to carry it at all events: but the *Franks* threw a body of freſh troops into the town, and obliged him to raiſe the ſiege. However, he penetrated into *Paleſtine*, took *Nabloſs*, or *Naploſa*, the *Neapolis* and *Sichem*, or *Shechem*, of the ancients, ravaged the neighboring tract, put many of the inhabitants to the ſword, and carried a great number of them into captivity. This year he alſo cauſed the ſons of *Al Aled*, the laſt *Fatemite* khalif, to be confined more cloſely than ever, for fear of a ſedition in *Egypt*, where they were extremely revered by the body of the people. 580.

The ſoltan beſieged *Al Mawſel*, without ſucceſs: but he was more fortunate againſt the *Franks*, from whom he took *Tiberias*, and put the inhabitants to the ſword. He then obtained a complete victory over the *Franks* on the banks of the *Jordan*, 581. 583.

Jordan, and killed great numbers of them in the action and purſuit. A body of them, however, found means to retire to the top of a neighboring hill, where they were ſurrounded by the *Egyptian* troops, who ſet fire to a wood into which they had fled for ſhelter; and, being almoſt dead with thirſt, they were obliged to ſurrender at diſcretion. Some of them were barbarouſly butchered by the *Moſlems*, as ſoon as they delivered themſelves up into their hands, and others thrown into irons. Among the priſoners were the king of *Jeruſalem*, *Arnold*, and the maſters of the templars and hoſpitalers, together with almoſt the whole order of the latter. When the maſters and knights of theſe orders were brought before the ſoltan, he commanded them all to be cut to pieces before his face. He then ſeated himſelf in a magnificent tent erected for that purpoſe; and placed the king of *Jeruſalem*, or, as the *Arab* writers ſtyle him, the king of the *Franks*, on his right hand, and *Arnold* on his left. This king of *Jeruſalem* was *Guy* of *Luſignan*, who held the kingdom in right of his wife *Sybilla*. The ſoltan drank to him: but drew his ſcymiter, and ſtruck off the head of *Arnold*, in conformity to a vow he had formerly made. This terrified the king of *Jeruſalem*, who expected to meet with the ſame fate: but *Salaha'ddin* raiſed his drooping ſpirits, by aſſuring him that he had nothing to fear; that it did not become kings to kill

their

their brethren; and that *Arnold* had brought upon himself a violent death by shewing no regard to the dictates of common honesty.

The soltan then took *Acca*, or *Ptolemais*, where he found 4000 *Moslems* prisoners in chains, whom he instantly released. *Joppa*, *Tebnin*, *Sidon*, *Bayrut*, *Askalan*, and other places, submitted to him. He then led his army against *Jerusalem*, or *Al Kuds*, and invested that place, which was so full of *Christians*, that the garrison alone consisted of 60,000 men. The city soon surrendered; and the rejoicings, made on this occasion throughout the *Mohammedan* territories, were such as had never been known before.

Salaha'ddin extended his conquests, and still proved superior to the *Franks*. 584. He took *Antartus*, *Jibla*, *Laodicea*, *Lacas*, and other places. Upon his return to *Damascus*, he was advised by some of his courtiers to disband the troops: but he disregarded this advice, and told them, "Life is short, and its term uncertain."

585. The khalif *Al Naser Ledini'llah* sent an ambassador to *Salaha'ddin*, requiring him to command his subjects to put up prayers for his son in all their mosques, as his successor in the khalifat. The soltan readily complied with this request; and was concerned to see the *Franks* forming a numerous army at *Tyre*, with which they besieged *Acca*, where the *Moslems* had a garrison of 10,000 men.

The ſoltan made an ineffectual attempt to raiſe the ſiege, and received a letter from his ſon *Al Malec Al Dhaer* at *Aleppo*, with an account that the emperor *Frederic* I. ſirnamed *Barbaroſſa*, and called *Malec Al Alaman* by the *Arab* writers, was upon his march to *Conſtantinople*, with an army of 260,000 men, to invade the *Moſlem* territories. Hereupon *Salaha'ddin* ſent an embaſſador to the ſahebs of *Senjar*, *Al Jazira*, *Al Mawſel*, and *Arbel*, ordering them to attend him with their troops; as he was determined to aſſemble all the forces of his empire, and act with them againſt the *Franks*, for the defence of *Iſlamiſm*. He alſo diſpatched the ſame miniſter to the khalif *Al Naſer Ledini'llah*, at *Baghdad*; deſiring the *Moſlem* pontiff to concur with him in expediting all the meaſures that ſhould be judged requiſite for the ſupport of their common religion. This ambaſſador was well received at all the courts he viſited on this occaſion, and particularly by the moſt auguſt divan of *Baghdad*.

Notwithſtanding *Egypt* was in a manner drained of its forces, and the people of that country not extremely well affected to the ſoltan; yet no commotions happened there; though ſeveral unknown perſons endeavoured to excite the citizens of *Kayro* to a revolt, in favor of the *Fatemites*, but without effect, the preceding year.

The

The *Franks* continued the ſiege of *Acca*; and the *Egytian* fleet arrived on the coaſt of *Syria*, engaged that of the *Franks*, defeated it, and took one of their largeſt ſhips: after which, the *Moſlem* admiral triumphantly entered the port of *Acca*, and ſupplied the garriſon with ſtores and proviſions. 586.

The ſoltan threw a body of freſh troops into *Acca*; while *Philip* II. king of *France*, ſirnamed *Auguſtus*; and *Richard* I. king of *England*, for his great courage, ſirnamed *Cœur de Lion*, arrived with ſuccors in the *Chriſtian* camp before *Acca*, which was then obliged to ſubmit. The king of *England* took *Al Darun*, and obtained a victory over the ſoltan; who then began to think ſeriouſly of putting an end to ſo deſtructive a war, and of giving his ſubjects ſome repoſe, after ſuch an effuſion of their blood. He ſoon concluded a temporary pacification with the king of *England*, upon the following terms: 1. There ſhould be a truce between the ſoltan, and the chiefs of the *Franks*, for three years and three months. 2. This truce ſhould be both by ſea and land. 3. *Yafa*, and ſome other places ſhould be ceded to the *Franks*. 4. *Aſkalan* ſhould be demoliſhed. 5. *Lud*, and *Al Ramla*, with their dependencies, ſhould be equally divided between the ſoltan and the *Franks*. 6. *Jeruſalem*, or *Al Kuds*, ſhould remain to the ſoltan. 517. 588.

7. The *Chriſtians* ſhould be permitted to perform the pilgrimage to *Jeruſalem*, and to viſit all the ſacred places there. 8. They ſhould be exempted from all kinds of tribute, or toll. On the day appointed for ſigning the treaty, the king of *England* gave his hand, as a mark of his firm intention never to infringe it; but, as he was a king, refuſed to ſwear; which point of conduct was approved by the ſoltan, who acted himſelf in the ſame manner. However, all the generals on both ſides, took a ſolemn oath inviolably to adhere to the contents of this treaty.

As the war was terminated by this truce, the ſoltan ordered the public criers to give notice to all his ſubjects, that a communication was opened between them and the *Franks*; that they might traffic with them as formerly, and go on pilgrimage from every part of *Syria* to *Mecca*, without any danger. The king of *England* returned to *Europe*; and the ſoltan, after viſiting *Jeruſalem*, returned to *Damaſcus*, which was his favorite city, where the people received him with the loudeſt acclamations of joy.

589. During his long abſence out of *Egypt*, which was from the year of the hejra 578, to that of his death in 589, the heads and pens of the writers of his reign ſeem to have been ſo wholly engroſſed by his great conqueſts, that they have not taken notice of any thing memorable in that kingdom, except the

the recalling his nephew *Taiko'ddin*, whom he had appointed viceroy of it, from that government, upon ſome ſuſpicion of his deſigning to ſecure that crown for himſelf, in caſe any diſaſter happened to him while he was purſuing his war againſt the *Franks*. But we are told, that *Taiko'ddin* being afraid of obeying his orders, and of returning to *Damaſcus*, went and refuged himſelf with *Kurkuſh*, one of his *Mamluks*, who had made himſelf maſter of *Barka* and ſome of the neighboring provinces, and was become very powerful in thoſe parts, to the no ſmall reſentment of *Salaha'ddin*; who, at that time, reduced his nephew to his duty and intereſt by fair means; and, advancing him to the government of ſome other provinces, reſtored his own brother *Al Malek Al Adel* to his former government in *Egypt*.

This year proved fatal to the ſoltan *Salaha'ddin*; who died of a bilious fever in the caſtle of *Damaſcus*, on the twenty-ſeventh of the month *Safar*, or *February*. He ſpent ſome of the firſt days of *Al Moharram*, or *January*, in hunting, accompanied by his brother, and thoſe of his ſons then with him, in the neighborhood of that city. On the thirteenth of *Safar*, ſome embaſſadors from the prince of the *Franks*, were introduced into his apartment, to have an audience of him: but an infant ſon of his, nicknamed *Al Emir*, with whom he was then at play, being frighted at their unuſual garb, Hejra 589.

and the ſtrange figure they made, he told them he was then engaged, and deſired the audience might be deferred to another day. As this was contrary to his uſual affability and condeſcenſion, particular notice was taken of it; and ſome of his courtiers obſerved, that his appetite failed him the ſame day; which was attended by a drowzineſs and languor, that plainly indicated the commencement of an indiſpoſition. The diſtemper grew more violent on the ſixteenth, and chiefly affected his head; which was looked upon as a ſign of his approaching diſſolution. The fourth day of the diſeaſe he was let blood; after which, the fever raged with greater violence than before. The ninth day he was ſeized with a delirium, which continued to the time of his death, with little intermiſſion. He received ſome relief from *Clyſters:* but an exceſſive ſweat afterwards brought him ſo low, that he wanted ſtrength to ſtruggle with the diſtemper.

Al Malec Al Afdal, finding his father in extreme danger, convoked the principal kadis, generals, and lords of the court, to ſecure to himſelf the ſucceſſion, and preſerve the public repoſe.

From the beginning of his illneſs, the ſoltan had been attended by ſome religious ſheikh or other, who was employed in reading proper portions of the koran to him: but *Al Sheikh Abu Jaafar*, the imam of the temple

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Al Calaſa, remained with him the whole night preceding his death. When this *Sheikh* came to a paſſage of the koran, aſſerting the divine unity and omniſcience, the ſoltan, who was then at the point of departure, ſuddenly ſtarted up, and ſaid, "This is moſt true." In ſhort, he expired on the twenty-ſeventh, a little after morning prayer was ended, to the inconceiveable regret of the whole *Moſlem* world. The meridian prayer was no ſooner over, than the corps was put upon a bier, habited in the uſual manner, and prepared for interment: after which, prodigious numbers of people crowded into the caſtle, to pray for the repoſe of his ſoul; and, a little before evening prayer, the ſame day, he was inhumed, in the place where he died.

This great conqueror was born in the caſtle, or palace, of *Tecrit*, in the year of the hejra 532; and conſequently he muſt have been about fifty ſeven lunar years old, at the time of his demiſe. Of theſe he reigned about twenty-four over *Diyar Meſr*, or *Egypt*; and about nineteen over *Al Sham*, or *Syria*. He left behind him ſeventeen ſons, and one daughter, who was married to her firſt couſin *Al Malec Al Camel*, the ſaheb of *Egypt*.

With regard to the character of *Salaha'ddin*, he has paſſed, as well as *Nuro'ddin*, for one of the beſt and braveſt princes whoſe actions have been tranſmitted by the *Moſlem* writers down to poſterity. He has been repreſented as

as humble, mild, patient, juſt, pious, beneficent, and liberal; in ſhort, as a prince of a moſt ſweet and amiable diſpoſition. *Ebn Shohnah* ſays, that he was always ready to forgive the faults of his friends, attendants, and domeſtics; perfectly good-natured on all occaſions; of an open converſation, and ſincere in all his profeſſions. Yet he has been accuſed of ambition, and ingratitude. As a demonſtration of his liberality, we are told by *Al Amed Al Cateb*, that he gave away to his officers and ſoldiers no leſs than 12,000 horſes, while he lay encamped in the plains of *Acca*; beſides refunding to them the money expended in horſes that were wounded in battle: and that only one *Tyrian* dinar, and forty-ſeven *Naſerian* dirhems, were found in his treaſury after his deceaſe. He moſt religiouſly obſerved all the ſtated times of prayer every day; and always prayed publicly, either in the moſque or the camp. When he had any enterprize in view, he conſtantly implored the divine aſſiſtance and protection, before he entered upon it. He was invariably attached to the principles of the ſect of *Al Shafei*; took great pleaſure in hearing the moral traditions of the ſayings and actions of *Mohammed*; and frequently peruſed the *Compendium of Juriſprudence* written by *Al Razi*. He is reported by the *Arab* hiſtorians to have erected and endowed colleges, hoſpitals, caravanſeras, and moſques, in the principal cities of his dominions; as alſo either

ther to have rebuilt, or repaired, the walls of fortreſſes and towns, hurt or demoliſhed by the violence of war, or the ſhocks of earthquakes, at his own expence. He generally appeared in a woollen veſt, ſcarce ever in a ſilk one; and was extremely temperate, or rather abſtemious, in his diet. He had an utter averſion to the profeſſors of all other religions, and even to the *Mohammedans* who refuſed to adopt the tenets of his own particular ſect. This endeared him the more to the bigots of his own; nor is it any wonder, eſpecially as he ſo weakened the *Franks*, that his ſecretary *Al Amed Al Cateb*, ſhould deplore the death of his hero in ſuch terms as theſe: "In the fall of the ſoltan, fell the beſt and braveſt of men: valor itſelf expired; munificence was dried up; and every ſpecies of enmity and juſtice guſhed out in its room: all the advantages and conveniences of life were broke off: heaven was covered with thick clouds: the age was deprived of its phœnix, its only ſoltan: *Iſlamiſm* has loſt its firmeſt ſupport."

Soltan *Salaha'ddin* was ſo much regretted by his ſubjects of all ranks and denominations, that there was a general mourning for him in every part of his extenſive dominions; which had never happened ſince the deaths of the firſt and moſt pious khalifs. *Al Malec Al Afdal*, the ſoltan's eldeſt ſon, who ſucceeded him in *Syria*, received the compliments of condolance

dolance in the palace for three days; and then ſent advice of his death to his brother *Al Aziz Othman* in *Egypt*.

The ſoltan being thus dead, the following diviſion was made of the moſt conſiderable provinces and cities of his empire, among the princes of his family, and the chief commanders of his troops. 1. *Al Malec Al Afdal* had for his ſhare the kingdoms of *Damaſcus* and *Jeruſalem*, or *Al Kuds*; with the *Lower Syria*, the *Cœlo-Syria* of the ancients. 2. *Al Malec Al Aziz Othman* reigned over *Al Diyar Al Meſriya*, or all the regions, nomes, and diſtricts of *Egypt*. 3. To *Al Malec Al Dhaher Gayatho'ddin Gazi* were aſſigned *Aleppo*, and all the *Upper Syria*, which entirely depended upon that capital. 4. *Al Malec Saifo'ddin*, *Salaha'ddin*'s brother, obtained *Al Carac* and *Al Shawbec*; together with *Al Belad al Sharkiya*, or the eaſtern provinces. 5. His nephew *Al Malec Al Manſur Naſero'ddin* enjoyed the ſovereignty of *Hamah*. 6. *Al Malec Al Amjed* had *Baalbec*, with its dependencies. 7. *Shairacuh Ebn Mohammed* was poſſeſſed of *Hems*, *Rahaba*, and *Tadmor*. 8. *Al Malec Khidr*. one of *Salaha'ddin*'s younger ſons, held *Baſra*; though dependently on his brother *Al Malec Al Afdal*. 9. *Sabeko'ddin Othman* preſided over *Shaizar* and *Abu Kobais*. 10. *Naſero'ddin Ebn Cawris* occupied *Sehyun*, and the caſtle of *Burziya*. 11. *Bedro'ddin Duldrum* had *Tel Baſhar*. 12. *Azzo'ddin Sama* ruled at *Cawcab* and *Ajlun*.

13. And

13. And laſtly, the authority of *Azzo'ddin Ibrahim* was recognized at *Bagras*, *Cafartab*, and *Afamiya*, or *Apamia*. The five laſt of theſe princes were generals, much eſteemed by the ſoltan, and had greatly diſtinguiſhed themſelves in his ſervice on many occaſions.

II. *Al Malec* AL AFDAL, or ADEL, *Nuro'ddin Ali*, being the ſoltan's eldeſt ſon, was publickly declared his ſucceſſor in the empire; after which, he choſe for his vazir, or wazir, *Diao'ddin Naſrallah*, the ſon of *Mohammed Ebn Al Athir*, who publiſhed a collection of proverbs, and was an author of conſiderable note; as alſo brother of the famous *Azzo'ddin Ebn Al Athir*, who wrote the *General or* UNIVERSAL HISTORY, intitled *Al Camel*. When the new ſoltan had received the homage of his brethren, uncles, and other grandees, he notified it to his brother *Al Aziz Othman*, then viceroy of *Egypt*, and to all his other brethren in their reſpective principalities and governments, with the uſual injunctions to take the oaths of allegiance to him. The misfortune was, that this new ſoltan was a prince of the moſt oppoſite character to his father, without one virtue to inſpire his ſubjects either with love or fear; and to compleat his misfortune, made choice of a new vazir, who prevailed upon him to diſcard all his father's old faithful miniſters and generals; and, by encouraging him in his lewdneſs and other vices, render-

A. D. 1193. Hejra 589.

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ed him ſo contemptible, that a general defection enſued at the very beginning of his reign, in many parts of his dominions, and particularly in *Egypt*.

The principal officers of the *Egyptian* forces went in a body to *Al Malec Al Aziz*, to prevail upon him to aſſert his right to the ſucceſſion, and attack the ſoltan in *Syria*. To this he was of himſelf ſufficiently well inclined, and therefore readily liſtened to their advice. The neceſſary preparations for this expedition took him up near two years; during which, he entered into a firm alliance with his uncle *Al Malec Al Adel*, then ſaleh, or prince, of *Al Carac*, to join their forces to drive the ſoltan out of his *Syrian* dominions; while that infatuated monarch, unmindful of every thing but his own pleaſures, indulged himſelf in all kinds of debaucheries, and gave them all the time and opportunity they could wiſh to invade his dominions, and ſurprize him in his capital of *Damaſcus*, altogether unprepared.

592. They accordingly entered *Syria* with their combined forces, laid ſiege to *Damaſcus*, and obliged the ſoltan to retire to *Sarkhod*. Both the city and the caſtle were ſurrendered to *Al Aziz*, who reſided ſome days in the latter, and then delivered it up to his uncle *Al Malec Al Adel*; after which, he returned to *Egypt*. Some authors write that *Damaſcus* was betrayed to the *Egyptian* troops: How-

However, the ſoltan was obliged to cede that capital, with its dependencies, to his brother and uncle, and acquieſce in the poſſeſſion of *Sarkhod*, with the prefecture appertaining to it.

Al Aziz, after the ceſſion of the kingdom of *Damaſcus*, was prayed for in all the moſques there, had money coined in his name, and was honored with all the enſigns of royalty; though in reality the ſupreme authority was veſted in his uncle *Al Adel*, who was abſolute maſter of the kingdoms of *Jeruſalem* and *Damaſcus*.

Al Malec Al Afdal, being a good poet, wrote a letter to the khalif *Al Naſer Ledini'llah*, of the houſe of *Al Abbas*, after his dominions had been raviſhed from him, in verſe, to the following effect: "My lord, you very well know, that *Abu Becr* and *Othman* deprived *Ali* by violence of the khalifat; which of right belonged to him, after the death of his father-in-law *Mohammed*. See then the fatality of the name of *Ali*; ſince I, who bear that name, have the ſame injuſtice done me, by *Abu Becr* my uncle, and *Othman* my brother." The khalif ſent him the following anſwer to it, likewiſe in verſe: "*Ali* was unjuſtly deprived of his right, becauſe he wanted a *Naſer*, or *Protector*, at *Medina*: But be of good courage, they ſhall ſoon give an account of what they have done; and you ſhall find in me, who am *Al Naſer*, or *the protector*, every kind of

ſuccor and protection." This poor prince had depoſited his father's corpſe in the tomb erected by him near the *Jama*, or temple, in *Damaſcus*, before he was driven from that city.

595. *Al Aziz* was ſuddenly carried off by death; and left a ſon named *Al Manſur*, about nine years of age, to whom the *Egyptian* emirs took the oaths of allegiance; but inſiſted that his uncle *Al Afdal* ſhould be invited to take the reins of government during his minority, *Al Afdal* ſet out from *Syria*, and was received as regent by all the emirs at *Al Kayro*, with the acclamations of the people. The firſt thing he undertook was to revive the war and invaſion of *Syria*, in complaiſance to the *Egyptian* emirs, who had invited him to the regency, and had been the firſt promoters of it in the laſt reign. To this end he entered into an alliance with his brother *Dhaher*, the ſoltan of *Aleppo*, who was then very powerful. *Damaſcus* was accordingly beſieged by thoſe two princes with great vigor, and as bravely defended by the *Syrian* emirs, whom *Al Adel* had gained to his intereſt by new marks of his munificence; when, in the heat of the ſiege, a ſudden quarrel happened between the two brothers, which terminated in a total rupture. *Al Dhaher* returned to *Aleppo* with his troops; which conſtrained *Al Afdal* to retire to *Al Kayro*, when *Damaſcus* was upon the point of ſurrendering to them.

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Al Malec Al Adel then invaded *Egypt*, entered the kingdom without oppoſition, appeared before the walls of *Al Kayro* with the ſame eaſe and ſpeed, and forced it to ſurrender in leſs than eight days after his encamping before it. He obliged the regent to ſign a treaty in young *Al Manſur*'s name, by which he ceded to him the kingdom of *Egypt*, and obliged himſelf to retire out of it, into ſome other provinces granted him in exchange for his regency. 596.

III. *Al Malec Al Adel Abu Becr, Salaha'ddin*'s brother, aſſumed the title of ſoltan of *Egypt*, and reigned, without oppoſition, in his new conquered kingdom, from this time to the year of the hejra 615; being alſo poſſeſſed of the moſt conſiderable dominions in *Syria*, *Paleſtine*, and *Meſopotamia*; which his brother had ſubdued with ſo much labor and blood. A. D. 1199. Hejra 596.

In his reign, ambaſſadors came from the emperor and clergy of *Abyſſinia* to *Alexandria*, to deſire the patriarch to favor them with a new metropolitan, in the room of the old one deceaſed. *Kylos*, then biſhop of *Fuah*, was conſecrated for that end; though contrary to the canons and rubric of the *Coptic* church. He was received in *Ethiopia* with the greateſt marks of reſpect and ſubmiſſion; yet, in leſs than five years, he was obliged to return to *Al Kayro*, becauſe he refuſed to ordain the empreſs's brother biſhop of *Axuma*, the me-

tropolis of *Abyſſinia*. This politic ſtep of the *Abyſſinian* court had been often attempted, to free themſelves from the neceſſity of receiving their abuna, or metropolitan, from the patriarchs of *Alexandria*; but had been as often fruſtrated by the ſtrenuous oppoſition of thoſe prelates, eſpecially in the reigns of the *Fatemite* khalifs; who made it a matter of conſcience, as well as policy, not to intermeddle with matters of that nature, or oblige them to act contrary to the canons and conſtitutions of their church. But the new ſoltan of *Egypt*, by this irregular ſtep, occaſioned religious feuds both in *Egypt* and *Abyſſinia*.

Hejra 597. The *Egyptians* were ſo afflicted with a famine, that they fed upon carrion; and even carried off the children expoſed at the doors of the moſques, in order to kill and eat them. This was followed by a dreadful peſtilence, which ſwept away an infinite number of men.

606. The dominions of *Al Adel*, by the additional conqueſt of *Egypt*, became ſo extenſive, that he found much more difficulty in preſerving, than he had done in conquering them. While he was ſuppreſſing an inſurrection in *Meſopotamia*, the *Franks* landed a body of troops at *Damiata*, and penetrated as far as *Al Jizah*, within ſight of *Al Kayro*; putting all to fire and ſword, committing the moſt dreadful outrages, and carrying off the richeſt

richeſt plunder; with which they returned to *Paleſtine*.

The reſt of *Al Adel*'s reign ſeems to have been very peaceable and happy; excepting that, in 613, there were very grievous diſturbances and ſhameful hoſtilities between the *Chriſtians* about the choice of a new patriarch, inſtead of *John*, who died this year. The zeal and fury of the contending parties ran to ſuch an exceſs, that neither their churches, nor times and places of the moſt ſolemn worſhip, were free from ſuch outrageous tumults as were a ſcandal and diſgrace to chriſtianity. In all which, the ſoltan, and his worthy ſon *Al Kamel*, bore no other part than in ſuppreſſing the moſt ſeditious and lawleſs, without interpoſing his authority any other way that might interfere with their freſh choice, which was protracted to an unuſual length on that account. The ſame year died *Al Malec* the ſoltan of *Aleppo*, where he had reigned thirty-one years, and was ſucceeded by his youngeſt ſon *Al Aziz*, whoſe mother was the daughter of *Al Adel*.

The ſoltan *Al Adel* paid the common tribute to nature, in the ſeventy-fourth year of his age; having reigned twenty-three years in *Damaſcus*, and nineteen in *Egypt*. He had been very ſucceſsful in his conqueſts, as well as in ſuppreſſing the frequent revolts which happened in his dominions, and had lately added to them the kingdom of *Al* 615.

Yaman, or *Arabia Felix*; which his grandſon *Al Malek Al Maſud Yuſef*, the ſon of *Al Kamel*, had reduced, and took the king of it, named *Soliman Ebn Shahiſhah*, priſoner, and ſent him in irons to *Al Kayro*.

Al Adel was then preparing for another expedition, when a new and formidable armada of the *Franks* appeared again on the coaſt of *Damiata*, beſieged it both by land and ſea, and ſpread an univerſal terror through the kingdom; the news of which ſo affected the good old king, who was then at *Damaſcus*, and by that time nearly worn out with fatigue and the infirmities of age, as well as the mortification to ſee his *Egyptian* dominions expoſed to the furious ravages of the *Chriſtians*, againſt whom he had been till then ſo ſucceſsful, that it threw him into a lingering diſtemper, which carried him off in leſs than three months. *Ebn Shonah* gives him the character of a wiſe, mild, and indefatigable prince: and *Abu'l Faraj* has given a liſt of ſixteen of his ſons, who ſurvived him, beſides daughters. He was ſucceeded by his worthy ſon *Al Kamel*, whom he had ſo often made choice of to govern *Egypt* in his abſence.

A. D. 1218. Hejra 615.

IV. *Al Malec* AL KAMEL came to the crown in an unhappy criſis; for his brother *Al Moadhem* came firſt to *Damaſcus*, ſeized on the royal treaſury, and obliged the *Syrian* chiefs to ſwear allegiance to him; while *Al Kamel*'s own treaſury in

in *Egypt* had been greatly exhauſted, to ſupply that of *Syria*, where the bulk of his army, and ſcene of war, moſtly lay. Beſides, *Damiata* was cloſely beſieged by the *Franks*, who made dreadful inroads into the country, and threatened *Al Kayro* with fire and ſword: inſomuch that the inhabitants ſeemed to place their chief refuge in flight, and were preparing to retire into *Upper Egypt*, with all their valuable effects. Within he had the *Melchites* to fear, who were numerous, and hated by the *Moſlems*, on account of their friendſhip to the *Franks*, and their readineſs to take all opportunities of joining forces with them; for which reaſon they were more oppreſſed with taxes, and other hardſhips, than the *Jacobites*, who bore an equal hatred to the *Franks* and *Mohammedans*. All theſe dreadful proſpects were aggravated by the reſentment and loud outcries of his *Moſlem* ſubjects againſt the *Chriſtians* ſettled among them, as the cauſe and promoters of theſe frequent and cruel incurſions from *Europe* and *Paleſtine*. Theſe were the real difficulties which that prince labored under from the very beginning of his reign, and forced him upon thoſe ſevere meaſures, which neither his courage nor ſagacity could make him avoid.

The ſoltan was therefore obliged to 616.
iſſue out an edict againſt the *Chriſtians*, to compel them to aſſiſt in carrying on the war, either by entering into the ſervice among the *Moſlems*, or by procuring an exemption from

from it by pecuniary fines. Theſe exactions fell heavieſt on the *Melchites*, who were conſtrained to pledge their moſt valuable church utenſils, to ſatisfy the large demands impoſed upon them: nor were their monaſteries exempt from paying ſuch large quotas as reduced them to the loweſt degree of miſery. The *Jacobites* were alſo obliged to furniſh great ſums of money; neither could that ſave their ſtately cathedral of St. *Mark*, in the ſuburbs of *Alexandria*, denominated *Kamſha*, from being leveled to the ground; not ſo much out of diſlike to them, as leſt its vicinity, height, and magnitude, ſhould induce the *Franks* to ſeize on it, and make uſe of it as a fortreſs, to batter down and reduce that opulent city. The demolition of that magnificent ſtructure gave the utmoſt mortification and regret to all the *Chriſtians*, eſpecially the *Jacobites*, who beheld with great grief the zeal and eagerneſs with which the *Moſlems* executed the ſoltan's orders, till the very laſt ſtone of it was removed from the ground on which it ſtood.

617. *Al Moadhem* the ſoltan of *Damaſcus* was alarmed at the progreſs of the *Franks*, and commanded the walls of *Jeruſalem* to be demoliſhed, that they might not take poſt in that city. Nor was *Al Kamel* leſs ſollicitous for the ſecurity of his ſubjects in *Egypt*, where he rebuilt and fortified the city of *Al Manſurah*, ſeated upon the *Nile*, on a ſpot where that river divided itſelf into two principal

pal branches; one of which took its courſe towards *Damiata*, and the other towards *Aſhmun*. This was done to cover all the neighboring country from the invaſion of the *Franks*; while the perſecution of the *Chriſtians* and *Jews* continued in *Egypt*, where corn was ſo dear, that great numbers of them undertook the moſt ſervile offices for ſuſtenance, many deſtroyed themſelves out of deſperation, and not a few of them turned *Mohammedans*. The merchants were deprived of the corn and proviſions they had laid up for their own uſe; and had their houſes thoroughly plundered by the ſoldiery: nor could a ſtop be put to theſe licentious proceedings, before a peace was concluded between the *Moſlems* and *Franks*; which happened the next year.

By this time, the *Franks* had carried on the ſiege of *Damiata* with ſuch vigor, that it ſurrendered at diſcretion; notwithſtanding all the ſtrong fortifications which the khalif *Al Motawakkel* had cauſed to be added to it, to render it an impregnable bulwark againſt the frequent incurſions of the *Greeks*. In conſequence of the reduction of this important place, the *Egyptians* were every where ſo diſheartened, and the *Franks* ſo elevated, that the total reduction of the kingdom was expected by both ſides ſoon to follow that of *Damiata*. The *Franks* had been equally ſucceſsful in *Syria*; ſo that the two ſalehs, or kings, of *Damaſcus* and *Aleppo*, began to fear 618.

their

their power more than ever; and to think, that if they were once maſters of the one, the other would not be able to make a long oppoſition.

Under theſe diſtreſſes, the ſoltan *Al Kamel* took a journey to *Damaſcus* and *Aleppo*, where he formed an alliance with the *Syrian* princes for the recovery of *Damiata*, and the expulſion of the *Franks* out of *Egypt*. They beſieged *Damiata* with their united forces, and at laſt reduced the *Franks* to ſuch neceſſity, that they were obliged to ſign a treaty of peace, whereby they agreed to reſtore *Damiata* to *Al Kamel*; and all priſoners were to be releaſed on both ſides. The *Arab* writers ſay, that the pope's nuncio, the king of *Acca*, the maſters of the *Hoſpitalers* and *Templars*, and other princes of the *Franks*, attended at the ſigning of this treaty; in conſequence of which *Al Kamel* took poſſeſſion of *Damiata* again. The ceſſion of this important place is attributed by ſome writers to the diſſentions which prevailed among the commanders of the *Chriſtian* troops; who might have conquered *Egypt*, with inconſiderable loſs, if they had acted with unanimity and vigor at this time.

624. *Al Moadhem* died at *Damaſcus*, and was ſucceeded by his ſon *Al Naſr*. *Al Kamel* repaired the fortifications of *Damiata*, *Al Koyro*, and other places of his dominions. He moderated the conteſts among the *Chriſtians*, who were at great variance about the election

election of *David* to the patriarchate, which had been vacant ten years. He made ſome conſiderable conqueſts in *Syria* and *Paleſtine*, which drained *Egypt* of its troops, and encouraged the *Franks* to make a new invaſion upon his dominions: but he prevented this, by entering into a treaty with them, whereby he yielded to them *Jeruſalem*, and other places in *Syria* and *Paleſtine*; on condition that the *Moſlems* ſhould have the toleration of their religion, and free exerciſe of their trade. 625.

It is not to be wondered at, if the ſoltan, beſet and tired with the continual ſolicitations of the *Melchites* and *Jacobites*, ſhould prefer the purſuit of his military conqueſts, at a ſufficient diſtance from them, to the fruitleſs efforts of pacifying their diſputes and animoſities by his preſence and interpoſition.

He reduced *Damaſcus*; and took *Amed* in *Meſopotamia:* after which, he returned to *Egypt*, where he permitted both the *Chriſtians* and *Jews* to ride upon horſes and mules; to adorn, repair, and even build as many churches and ſynagogues as they pleaſed; to have all their diſputes determined in a judicial way by magiſtrates profeſſing the ſame faith; as alſo to enjoy the free exerciſe of their reſpective religions, and all the other privileges they could deſire, in their utmoſt extent. 626. 629. 631.

Al

632. 633. *Al Kamel* took *Al Roha*, or *Edeſſa*, from the *Rumeans*; and ſent the *Rumean* troops in chains upon camels into *Egypt*. The next year *David Ebn Laklak* was elected patriach of the *Jacobites* at *Alexandria*, to which dignity he had been aſpiring ear twenty years, and obtained it at laſt by bribery. In conformity to a cuſtom which then prevailed, when a monk was inveſted with the ſupreme eccleſiaſtical authority, he aſſumed the name of *Cyril*; and left an infamous character behind him after his deceaſe, which happened in 640, according to *Al Makrizi*.

634. *Al Aziz* the ſaheb of *Aleppo* died, and was ſucceeded by his ſon *Al Naſr*, the laſt prince of the houſe of *Al Ayub* who reigned in that city; being killed by *Holagu* the *Tartar* in 658, two years after the taking of *Baghdad* by the *Tartars*: And the next

635. year *Al Malec Al Aſhraf* departed this life at *Damaſcus*, where he had reigned eight years. He left his kingdom to his brother *Al Malec Al Saleh Iſmael*: but the news of his death no ſooner arrived in *Egypt*, than his brother *Al Kamel* marched with a powerful army to *Damaſcus*, and obliged the new ſaheb to ſurrender it to him; after which, he made his public entry into that capital, and in lieu thereof gave *Al Saleh Iſmael* the diſtricts of *Baalbec* and *Boſra*.

While

While *Al Kamel* was purſuing his conqueſt of *Syria*, and forming great deſigns againſt the *Franks*, *Tartars*, and *Seljuks*, who ſurrounded his dominions on all ſides, he died ſuddenly at *Damaſcus*, after he had lived ſeventy years, and reigned twenty, in *Syria* and *Egypt*. He left the reputation of a wiſe and learned prince; from whom *Egypt* received many benefits and advantages, whilſt he ſat upon the throne. He was a perſon of conſummate gravity and prudence, a lover of learned men, and extremely well ſkilled in the art of government; therefore, it is no wonder that his councils were generally crowned with ſucceſs. He founded a college for the ſtudy of the liberal ſciences, which from him was denominated *Kameliya*. The famous *Sharif Al Edriſi* dedicated his book upon the pyramids of *Egypt* to this prince, whoſe death was regretted by all his ſubjects, and particularly by all the learned men in his dominions.

It has been remarked, that as *Moawiyah*, the firſt khalif of the houſe of *Ommiyah*, preſided twenty years over the people of *Damaſcus*, in quality of governor, and reigned there twenty years more with the dignity and authority of khalif: ſo the ſoltan *Al Kamel* governed that metropolis twenty years in a ſtate of dependency on other princes, and the ſame number of years after-

wards as abſolute ſoveriegn of the provinces appertaining to it.

A.D. 1237. Hejra 635. V. *Al Malek Al* ADEL *Abu Beker* ſucceeded his father *Al Kamel* in the kingdom of *Egypt*; though in prejudice of his elder brother *Nojmo'ddin*, who ſucceeded to the throne of *Syria*. *Al Adel* had been many years viceroy of *Egypt*, where, by his addreſs, and many public ſpirited acts, he ſo far gained the affections of the emirs, that they made no difficulty to elect him their ſoltan, and pay him the oaths of allegiance: but he was ſoon expelled by *Nojmo'ddin*, and murdered by his own attendants.

A. D. 1238. Hejra 636. VI. *Al Saleh* NOIMO'DDIN *Ayub* was no ſooner ſettled on the throne, but reflecting upon the fickleneſs of the *Egyptian* grandees, he ſet himſelf about the choice of ſuch miniſters on whom he might rely. He made an advantageous peace with the *Franks*; yet kept his chriſtian ſubjects under great reſtraint.

The better to ſtrengthen himſelf in his *Egyptian* dominions, he not only followed the maxims of his predeceſſors in keeping up a numerous body of *Mamluks*, or *Circaſſian* ſlaves; but moſt injudiciouſly increaſed them to ſuch an exorbitant number, and raiſed them to ſuch a height of power, that they ſoon overturned the whole *Egyptian* conſtitution, ſeized the government, enlarged their conqueſts,

conqueſts, and raiſed that kingdom to a greater degree of wealth and ſplendor, than it ever had enjoyed ſince the reigns of the *Ptolomies*.

Salaha'ddin aboliſhed the ſchiſmatical khalifat of *Egypt*, and obliged that nation to acknowlege that of the abaſſides of *Baghdad*. Therefore, to ſuppreſs the faction of the former, which was ſtill very powerful, he was the firſt who undertook to form a ſtrong body of militia from the braveſt of this new upſtart race of ſlaves, brought there in myriads from the *Turkiſh* dominions by the plundering *Arabs*; and to have them carefully trained up in all the branches of martial diſcipline. His ſucceſſors followed his example; and by the ſole aid of that militia maintained themſelves on the throne againſt all the oppoſition of the *Fatemites*. But *Nejmo'ddin*, not ſatisfied with ſuch a ſecurity, was the firſt who ventured to augment their numbers to an exceſſive height, and to introduce a corps of them into the portico of his palace at *Al Kayro*, whom he appointed for his body-guard, and to diſperſe a much larger number of them through other cities and fortreſſes of *Egypt*; by whom he was informed of every thing that was done in that kingdom, and his ſubjects kept under a kind of tyrannic ſlavery. By theſe means, the *Mamluks* ſoon became ſo powerful and inſolent, as to occaſion one of the

greateſt revolutions which ever happened among the *Egyptians*; and thereby put a final cloſe to the *Ayubite* dynaſty.

642. While the ſoltan was taking theſe imprudent precautions for the ſecurity of his *Egyptian* dominions, he was ſo impatient to recover *Damaſcus*, that he hired a large body of *Khowarazmians* from the other ſide of the *Euphrates* to invade *Syria*, where they committed the moſt horrid carnages and barbarities; putting all to fire and ſword; ſparing neither age, ſex, nor condition; burning and plundering all the towns, and even churches wherever they came. This obliged *Nojmo'ddin* to ſend them expreſs orders not to approach nearer to his *Egyptian* territories: but, in the mean time, the *Sahebs* of *Damaſcus* and *Hems* formed a deſign to invade *Egypt*, and engaged the *Franks* to aſſiſt them with all their forces in this enterprize. *Nojmo'ddin* advanced into *Syria*, and obtained a complete victory

643. over them; after which, *Damaſcus* and all *Syria* ſubmitted to the conqueror.

647. The *Franks* were reinforced by a powerful army, under the command of *Lewis* IX. of *France*, who took *Damiata*; which obliged *Nojmo'ddin* to withdraw his victorious forces out of *Syria* to defend *Egypt*: but he was ſeized in his march thither with a tumor in his thigh, which turned into a mortification,

mortification, and put a ſpeedy end to his life, in the 40th year of his age, and 9th of his reign. He is ſaid to have been innocent and inoffenſive in his diſcourſe; incapable of thinking intenſely; and of ſo majeſtic a deportment, that none of his ſubjects durſt ſpeak to him but by way of anſwer.

This ſoltan founded the city of *Salehiyah*, for the conveniency of hunting; and alſo built *Al Kahſh*, between *Meſr* and *Al Kayro*. He formed his army of *Mamluks*, or *Turkiſh* ſlaves; which was exceeding bad policy, as he was himſelf a *Curd* by deſcent, and proved fatal to his family. His favorite concubine was *Shajr Al Dor*, a *Turkiſh* lady of uncommon ſagacity, who ſurpaſſed all the reſt of her own ſex in beauty, and all thoſe of the other in firmneſs of mind and reſolution. She concealed the ſoltan's death for ſome time; and, by the advice of *Al Emir Azzo'ddin Al Turkomani*, the chief of the *Turkiſh* or *Turkman Mamluks*, convened all the principal emirs and officers of ſtate, on whom ſhe prevailed to take the oath of allegiance to *Al Moadhdhem* the late ſoltan's ſon.

VII. *Al Malec* AL MOADHDHEM *Turan Shah*, being thus ſettled upon the throne, made the neceſſary diſpoſitions to expel the *Franks* out of *Egypt*; which were attended with the deſired ſucceſs, the following year. A. D. 1249. Hejra 647.

648. The *French* monarch imprudently paſſed the *Aſhmun*, a branch of the *Nile*, running between *Al Manſurah* and *Damiata*; upon which the ſoltan's troops fell upon the *Franks* with ſuch bravery, that they gave them a total defeat, ſlew great numbers of them upon the ſpot, and made a much greater number of them priſoners, among whom was king *Lewis*, who had ſecured no place of retreat, and was obliged to ſurrender himſelf to the ſuperior force of the enemy.

How the elated ſoltan treated his royal captive, as well as the particulars of this intereſting action and victory, are variouſly recorded by the *Chriſtian* and *Moſlem* hiſtorians: but they all agree to his being taken priſoner, and forced to redeem himſelf by an exorbitant ranſome. The *Mamluks* ſuſpected that the young ſoltan would engage the *Chriſtian* powers to ſuppreſs their overgrown authority; upon which a general alarm ſpread itſelf over the whole body of them at *Al Kayro*; and as obſtinate an inſurrection was made againſt their prince, as if he had already been guilty of ſome deſperate attempt towards their total deſtruction. When he appeared to quell them, he received a dangerous wound from *Rokno'ddin Abul-fatah*, who was afterwards raiſed to the throne. This unexpected indignity made the ſoltan fly for refuge to an adjacent wooden tower,

on

on the border of the *Nile*; where the *Mamluks* purſued him with renewed fury, and ſet fire to the tower, which was ſoon in a blaze on every ſide, and obliged him to throw himſelf from thence into the river, where they diſcharged a ſhower of arrows at him, and he miſerably periſhed.

Thus died the laſt ſoltan of the *Ayubite* dynaſty, through the jealouſy and inſolence of the *Mamluks*, who had been the chief ſupporters of it, during ſeveral glorious reigns againſt the *Fatemite* faction; and had been on that account ſo highly eſteemed and favored by all the ſoltans of it, from *Salaha'ddin*, the firſt founder of that militia, to the reign of this unfortunate prince.

Soon after this ſad cataſtrophe the *Mamluk* emirs aſſembled and inveſted the abovementioned SHAJR AL DOR with the ſupreme authority; cauſing her to be proclaimed, crowned, and prayed for, as ſoltaneſs of *Egypt*; with the additional title of *Omm Khaled*, or *queen-mother*, as ſhe had a ſon by the ſoltan *Nojmo'ddin*, named *Khaled*, who died in his infancy. But ſhe was ſoon depoſed by thoſe very emirs who had placed her on the throne.

They choſe in her ſtead one of their principal emirs named *Al* MOEZZ *Azzo'ddin Aybek Al Turkoman*, whoſe reign alſo proved very ſhort; for the emirs depoſed him, and conferred the ſovereignty of *Egypt* once again

gain upon the *Ayubite* race. The perſon they made choice of was *Al Malek Al* ASHRAF MUSA, one of the deſcendants of the late famed ſoltan *Al Kamel*, a child but ſix years of age. His election was confirmed by *Moſtaſem* the khalif of *Baghdad*, who appointed *Azzo'ddin Aybek* his governor, or guardian of the realm. *Azzo'ddin* ratified the treaty which had been ſet on foot between *Turan-Shah* and the *Franks*; who, in conſequence thereof, delivered up *Damiata* to the young ſoltan; and the *French* monarch ſet ſail for his own dominions.

652. We meet with nothing after worth notice, either concerning his government, or his young pupil's reign, till the year of the hejra 652; when a new revolution happened, which put a final period to the *Ayubite* dynaſty, and totally deprived all the princes of that family from having any farther power or intereſt in *Egypt*. This remarkable event was brought on by the late *Mamluk* depoſed ſoltan *Al Moez Azzo'ddin*, who married *Al Shajr Al Dor*, by whoſe aſſiſtance, and his own intereſt with the *Mamluk* emirs, he became powerful enough to get the young *Al Malek* depoſed from the ſoltanat, and himſelf to be reinſtated into that dignity; by which he became the founder of a new dynaſty of *Mamluk* ſoltans, who became famous for their power, conqueſts, and opulence.

Account

Account of the Splendid Court *at* AL KAYRO.

The *Fatemite* and *Ayubian* princes, as we have before obſerved,[a] lived in great pomp and magnificence. Nothing could be more grand or ſumptuous than their palaces, divan, ſeraglios, moſques, and other public edifices: nothing more ſuperb, ſplendid, and numerous, than the retinue and attendants of their miniſters: nothing more rich and brilliant than their dreſſes and appearance, and the furniture of their apartments in the city, or their tents and other equipages in the field.

Their cuſtom was not to return to their capital without being met in a ſpacious plain, at ſome ſmall diſtance from it, by all the grandees and officers of the kingdom, in the moſt ſplendid dreſſes and equipages: and theſe were attended with a numerous retinue of their relations, domeſtics, dependants, and crowds of other wealthy ſubjects, who came to be ſpectators of the noble cavalcade, and to add to the number and grandeur of it. They all took care to have the richeſt pavilions and tents ready, decorated in the grandeſt manner, for the reception of the khalif or ſoltan, as well as for themſelves and

[a] See vol. IV. p. 176—184.

and retinue; and, after his arrival, commonly ſpent three whole days at this brilliant encampment, with all manner of rejoicings, feaſtings, muſic, and fire-works, before he made his entrance into his metropolis. Nothing can be imagined more grand than the march and entry of this proceſſion into the city, through roads covered with rich carpets and other fine cloths, ſtrewed over with flowers and other odoriferous plants and gums, and lined on each ſide with crowds of his congratulating ſubjects. The ſtreets through which he paſſed were covered with the ſame rich carpets, and hung on both ſides with the fineſt tapeſtry. The khalif appeared mounted on a noble horſe, whoſe harneſs and accoutrements were enriched with jewels, pearls, and curious embroidery; himſelf arrayed with the utmoſt grandeur, and his turban ſparkling on the left ſide with precious ſtones of the greateſt beauty and value: but he was preceded by his guards and houſhold officers, ſuperbly mounted and dreſſed, and attended on each ſide by 100 pages on foot, all richly attired. The ſovereign firſt alighted at the principal moſque, where he and his numerous attendants went to offer up their prayers and thanks for his ſafe return. From thence he was attended, with the ſame pomp and ceremony, to another ſumptuous moſque, where the bodies of his anceſtors were

were interred: which was a proper warning to abridge his vanity, by ſhewing him the proofs of mortality. He was conducted from thence to his palace, and filled it, and the whole city, with joy and feſtivity. We may ſee from this ſcantling of their outward grandeur, that they were not like the *Perſian* and other eaſtern monarchs, who affected to be inviſible to their ſubjects; but were rather delighted with ſhewing themſelves in all their royal magnificence, on every ſeaſonable opportunity.

The ſame ſplendor and pomp run through all the edifices and apartments of the caſtle, as well as their furniture, officers, and attendants: but more eſpecially the dowan, or divan, where the grand council ſat; the halls of juſtice, where they often preſided, and thoſe in which they received ambaſſadors, were all built in an auguſt taſte. They were ſpacious and lofty, divided ſomewhat like our cathedrals, into three or four ailes, adorned with ſtately cupolas, and ſupported by pillows of the richeſt marble, decorated with the moſt beautiful workmanſhip.

At the farther end of the middle aile, facing the grand entrance into the hall, was the khalif's ſeat, embelliſhed with very coſtly materials, and curious work. On each ſide ſtood his prime miniſters, according to their rank and dignity, in the moſt decent and humble poſture, folding their arms

arms acroſs their breaſts: but when they held a council, or court of juſtice, they were allowed to ſit on cuſhions.

The like order was obſerved by their nobles and officers who were ſeated in the other ailes; all of whom compoſed a numerous and brilliant aſſembly of ſeveral hundreds of grandees of the kingdoms, beſides a much greater number of other civil and military officers.

The ſame ſolemn order was obſerved in the grand hall of juſtice, where the khalif often aſſiſted; and next to him ſat the lord chief juſtice. The litigating ſubjects were admitted into the middle aile, near the bottom of which was ranged a baluſtrade, to keep them from going farther. Here the petitioners preſented their requeſts, and received judgment; from which there was no appeal.

The opulence of theſe princes was no leſs conſpicuous in their tables, where ſeveral thouſands of different ranks and qualities were daily entertained, with variety and profuſion, more than luxury and extravagance; from whom the relics were afterwards diſtributed among a great number of poor families. They were no leſs liberal and extenſive in their other charities, particularly in founding and endowing of moſques, monaſteries, and hoſpitals: but this kind of religious liberality was one of the

the principal virtues in which all the *Mohammedan* princes ſtrove to excel.

The firſt princes of the *Saracens* did great injury to learning; but in proceſs of time ſome of the khaliſs were ſo inflamed with the love of letters, that one might ſay the Muſes had fixed their ſeat in *Arabia*. The moſt celebrated of the *Arabian* authors were *Avicenna* and *Averroes*, who tranſlated the works of *Ariſtotle* into *Arabic*, when they were utterly unknown in *Europe*.[b]

Upon the whole, we ſhould obſerve, that *Egypt* was for many years governed by its own kings, until it was conquered by the *Perſians*, under *Cambyſes*; and it remained in their hands until the time of *Alexander*, when it became ſubject to the *Greeks*. His general *Ptolemy* was made king of *Egypt*, and it remained under his deſcendants till it became a *Roman* province. After the diviſion of the empire, *Egypt* fell to the lot of the eaſtern emperors; from whom it was taken, ſoon after the eſtabliſhment of the *Mahometan* religion, by the *Saracens*, or *Arabians*; and was governed by different families, till the *Mamaluke* government, or the government of *ſlaves*, took place; for that is the meaning of this word: under which conſtitution, a ſlave was always to be advanced to the throne; and no ſon could ſucceed to his father. But this government

[b] *Holberg's Introduct.* p. 181.

was ſuppreſſed by the *Ottoman* family, under ſultan *Selim*, in which it remains to this day.[c]

Of the TURKS, *and* MAMALUKES.

TURKS. It is highly probable, that both the preſent *Turks* and *Tartars* are deſcended from the *Scythians* of *Ariſtæas Proconneſius*, and the *Scythian Nomades* of *Herodotus*; therefore, they cannot be conſidered as one of the earlieſt nations of antiquity. Their primitive ſeat was upon the eaſtern bank of the *Araxes*, or *Volga:* but they ſcarce made any figure before the reign of *Cyaxares* king of the *Medes*, or the time of *Ogus Khan*, about 637 years before the birth of Chriſt, when they drove the *Cimmerians* from their territories bordering upon the *Palus Mæotis* into the *Upper Aſia*. They pretend to be deſcended from TURK, the eldeſt ſon of *Japhet:* and the *Turkiſh* writer *Saadi*, in great repute among his countrymen, likewiſe deduces the *Ottoman* or *Othman* family, and conſequently the nation to which it belongs, from the houſe of *Japhet*. From *Turk*, the country in which he fixed himſelf was called *Turkeſtan*, and his ſubjects *Turks*. *Sharif al Edriſi*, commonly called the *Nubian* geographer, who wrote about the year of Chriſt 1170, intimates that

[c] *Pococke's Deſcript. of the Eaſt*, vol. I. p. 1. *Sandy's Travels*, p. 84.

that all the country at preſent going under the denomination of eaſtern and weſtern *Tartary*, was peopled by different cantons of *Turks*. *Taunak* ſucceeded his father *Turk*; and *Alanza Khan*, the fourth king of the *Turks*, having two twin-ſons, *Tartar* and *Mogul*, divided his dominions between them, from whom the *Tartars* and *Moguls* derive their name. Theſe two branches of *Turks*, being thus rendered independent of each other, formed two great empires, which floriſhed for many generations.

The *Turks* quitted their ancient habitations in the neighborhood of mount *Caucaſus* about the year 844, paſſed the *Caſpian* ſtreights, and ſettled in *Armenia Major*, and that tract of *Aſia*, now known by the name of *Georgia* and *Turcomania*; where they continued an unknown and deſpicable people, till the wars of the *Saracens* among themſelves gave them an opportunity of aggrandizing their nation. *Tangrolipix* was their chief leader in 1030, when he made himſelf maſter of *Perſia*, and was proclaimed ſultan of that country; after which he reduced *Babylon*, and profeſſed himſelf a *Mahometan*. The *Turks* and *Saracens* then became united, ſo as to become one people; and, in courſe of time, this united empire was divided into ſeveral dynaſties, or khalifats.[d]

[d] *Ancient Univ. Hiſt.* vol. XX. p. 6. XVII. p. 120.

Among theſe khalifs there was a very noted one called *Ottoman*, who ſubdued the potentates that bordered upon him, and laid the foundation of that vaſt empire of the *Turks*, which to this day floriſhes under the name of the *Ottoman Porte*. In 1298, he took *Pruſia*, a city of *Bithynia*, and fixed his ſeat there. *Orchan* reduced *Nicæa*. *Amurath* I. paſſed into *Europe*, took *Adrianople* in 1360, and fixed his ſeat there. This prince is believed to have been the firſt founder of that military ſchool, which conſiſted of *Chriſtian* captives, whom he took care to have inſtructed in the military art and diſcipline. Theſe were called *Janizaries*, or *Novices*, and they now conſtitute the ſtrength of the *Turkiſh* infantry. In this inſtitution he followed the ſultans of *Egypt*, who of the ſame ſort of *Chriſtian* captives formed their *Mamalukes*. *Bajazet* I. was conquered by *Timurbec*, or *Timur* the prince, vulgarly called *Tamerlane*. *Mahomet* I. conquered *Dacia* in 1440. *Amurath* II. in 1447, invaded *Hungary*. Under theſe princes, the *Ottoman* power increaſed to ſuch a degree, that almoſt all the provinces of the eaſtern empire became ſubject to the *Turks*; ſo that nothing was left to the *Roman* emperors but the imperial city of *Conſtantinople*. *Mahomet* II. overthrew two *Chriſtian* empires: he took *Conſtantinople* in 1453; and reduced the empire of *Trebiſonde* in 1460. Thus the *Roman* monar-

monarchy was entirely extinguiſhed; and from its aſhes aroſe the new *Turkiſh* empire, which now floriſhes. *Bajazet* II. in 1481, ſubdued *Caramania*. And *Selim*, who died in 1520, routed the *Mammelucs*, and added all *Egypt* to his dominions.[e]

The MAMALUKES.

Theſe were *Circaſſian* ſlaves, bought of the *Tartars* near the *Euxine* ſea, to ſupply the want of valor among the effeminate *Egyptians*. A choice band of men was elected out of them for the ſoltan's guard: but they murdered their prince, and elected a ſoltan of their own, tyrannizing over the natural inhabitants, and ſtill maintaining their power, by the yearly purchaſe of *Circaſſian* children, brought to *Alexandria* by rovers and merchants. They inſtructed theſe children in the *Mahometan* law, and exerciſe of arms; the ſon not ſucceeding the father, neither in empire nor military profeſſion; no nor ſo much as in the name of a *Mamaluke*. Dreadful in power, and abounding in riches, they held that government for 270 years; when they were at length over-thrown by the *Turks*, and after many doubtful and mortal conflicts utterly extinguiſhed.[f] We have but very dark and imperfect accounts of the *Mamaluke* reigns; and therefore ſhall paſs them over in a conciſe manner.

[e] *Holberg*, p. 223, 337.

[f] *Sandys*, p. 84.

The fifth dynaſty of the Egyptian *kings; or the bahrite* MAMLUC, *or* MAMALUK, *ſoltans of* Egypt.

A. D. 1257. Hejra 655. I. *Al Malek Al* MOEZZ *Azzo'ddin Aybek Al Turkomani Al Jaſhenkir* was the firſt *Mamluc* ſoltan of *Egypt:* but he was cut off by the vile intrigues of his wife *Shajr Al Dor*, who cauſed him to be murdered, that ſhe might rule the more abſolutely by herſelf. However, ſhe did not long enjoy the fruits of her wickedneſs; for ſhe was ſoon after killed by the principal *Mamluc Emirs*, who threw her body to the dogs.

A. D. 1259. II. *Al Malec Al* MANSUR *Nuro'ddin Ali* was proclaimed ſoltan on the death of *Al Moezz:* but was ſoon depoſed; about which time the *Tartars* aboliſhed the khalifat.

1260. III. BANDOCADER took *Syria* and *Paleſtine* from the *Turks*; and *Antioch* from the *Chriſtians*.

IV. MALEC SARES reſtored the power of the *Mamalukes* in *Syria* and *Paleſtine*, where it had been much weakened by *Edward* the ſon of king *Henry* III. of *England*, and *Henry* duke of *Mecklenburg*.

1289. V. ALPHIX recovered from the *Chriſtians*, the ſtrong cities of *Tripoli*, *Berytus*, *Tyre*, and *Sidon*; all which he deſtroyed,

ſtroyed, that they might be of no farther ſervice to his enemies.

VI. ARAPHUS expelled the *Chriſtians* out of *Syria*, and took *Ptolemais*, which was the laſt town they held there. 1291.

VII. MALEC-NESAR recovered *Syria* from the *Tartars*, and deſtroyed *Jeruſalem*.

VIII. MALEC ADEL is ſuppoſed to have been ſoltan of *Egypt*, when it was conquered by *Timur Bec*. His ſucceſſors are uncertain, till we come to,

IX. MALEC-NASER, who ſubdued the iſland of *Cyprus*. A. D. 1423.

X. CATHBEYUS reformed the ſtate of *Egypt*. 1465.

XI. MAHOMET, the ſon of *Cathbeyus*, was depoſed by the *Mamalukes*, for fear he ſhould make the kingdom hereditary, and overturn their conſtitution. 1498.

XII. CAMPSON CHIARSESIUS, who was ſoon depoſed. 1499.

XIII. SANBALLAT, who was alſo depoſed.

XIV. TONOMBEIUS, who had the ſame fate as the two former. 1500.

XV. CAMPSON II. ſirnamed GAURUS, reformed the diſordered ſtate of *Egypt*, and governed it 16 years with great proſperity: but when he allied with *Iſmael* the *Perſian* ſophy, againſt *Selim* the *Turk*, he drew his kingdom into a war, in which he was defeated, and ſlain. 1501.

XVI. To-

1517. XVI. TONOMBEIUS II. succeeded *Gaurus* both in his kingdom and misfortunes; for he was vanquished in the first year of his reign, by the sultan SELIM; who, on his conquest of this rich kingdom, was used to say, "he had got a farm to feed his gemoglans, or young soldiers."

Thus *Egypt* became a province of the *Turkish* empire, as it still continues to this day;[h] being now governed by a bassa, who hath his residence in *Cayro*, and commands as an absolute sovereign; under whom are sixteen sanziacs, and an hundred thousand spacheis.[i]

h *Heylin*, p. 931. i *Sandys*, p. 84.

BIBLIOTHECA BODLEIANA

BOOK

BOOK IV. CHAP. V.

The MODERN STATE *of* EGYPT, *under the* TURKS:

I. *The form of* GOVERNMENT. II. PRINCIPAL PLACES. III. NATURAL HISTORY. IV. TRADE *and* COMMERCE. V. ARTS *and* SCIENCES.

I. *Its form of* GOVERNMENT.

NO ſooner was this kingdom freed from the long and ſevere tyranny of the *Mamaluks*, than it was made to feel the weight of a ſtill ſeverer yoke under their *Ottoman* conquerors, and their more rapacious baſhaws, or governors under them.

The conqueſt of *Egypt*, in one ſingle campaign, by *Selim* I. emperor of the *Turks*, about the year 1517, made him entirely maſter of this kingdom; but did not give him an entire ſecurity of the obedience of its inhabitants. The *Upper Egypt* particularly, that had not felt the force of the conqueror's arm, and that was governed by ſeveral *Arab* princes,

princes, had acknowledged him for maſter only with the view of avoiding the deſolation of the country. The conqueror was not ignorant of this; and he judged rightly, that thoſe, whom his preſence kept under the yoke, would ſoon eſcape from it, when he was withdrawn, unleſs he provided againſt it, by eſtabliſhing there a form of government capable of ſecuring to him the poſſeſſion of the country, and of defending it in caſe of need.[k]

Selim was naturally induced to ſettle the government of *Egypt*, and its militia, on the ſame footing as it had been in *Turky* by his predeceſſors; and accordingly fixed it upon a certain number of men, who were to be raiſed moſtly out of that country, and only intermixed with ſome others drawn out of different provinces of his empire, together with ſome of his *Turks* who had lived ſome time in *Egypt*, and were beſt acquainted with it. He reduced theſe into ſeven bodies, or ports, and allotted to each their reſpective offices and poſts. He thought it unneceſſary, or inconvenient, to maintain a naval force in this country; nor have any of his ſucceſſors

k *Norden*'s *Travels in Egypt and Nubia*, 8vo. edit. 1757. vol. I. p. 90. This learned and ingenious gentleman was ſent into *Egypt* by the king of *Denmark*, in 1737, "for the advancement of learning and knowledge." Dr. *Templeman*'s dedication to the king of his tranſlation of *Norden*'s travels.

ſucceſſors departed from that principle; yet they have been able to keep this large province in ſubjection, by the ſole help of their militia, diſperſed through the ſeveral parts of it, and in their reſpective caſtles or garriſons.

Hiſtorians give us an account, that ſoltan *Selim* utterly deſtroyed the *Mamaluks*. He might leave them the ſame form of government they had before; but probably it was only the ſhadow of a government. As he ſeems to have introduced the government of provinces, as in other parts of his dominions; ſo it is likely that he made beys of his own creatures, and that caſhifs were ſent into all parts that were attached to him, and had no intereſt in the country. It is poſſible theſe beys might come in length of time to be ſucceeded by their ſlaves they had advanced to offices; and ſo the beys might all become ſlaves. Thus it might approach nearer to the *Mamaluk* government; though the beys at firſt ſeem not to have had any great power.[1]

Ever

1 *Pococke's Deſcription of the eaſt*, fol. edit. 1743. vol. I. p. 164. This right reverend and curious writer, who is now biſhop of *Oſſory* in *Ireland*, was making his learned obſervations in *Egypt* at the ſame time that Mr. *Norden* was there: but unfortunately for themſelves, and the learned world in general, they had not the pleaſure of meeting with each other.

Ever ſince the foundation of the *Ottoman* monarchy, they have held it as a general maxim at the porte, that in matters of government it was not neceſſary to adhere to rules of equity; and that it was much better to exerciſe the moſt ſevere cruelties, than to ſuffer the leaſt attack on the ſovereign power. *Selim* was of a character to follow ſtrictly this barbarous maxim of his anceſtors: but as *Egypt* was not ſufficiently ſubdued, and as he was called elſwhere with his army, he judged it was proper to eſtabliſh a form of government, of ſuch a nature as to be able, in time, to reduce that kingdom to the point he wanted, by means of the few *Turks* that he ſhould leave in the country. For this purpoſe, he created a paſha, or baſha, to whom he committed the whole government of *Egypt*. The power of this officer was deſpotic, and he was to give an account of his conduct to the ſoltan alone; according to whoſe pleaſure he was to be changed, either annually, or every two years. Twenty-four beys were eſtabliſhed at the ſame time, whoſe office conſiſted in governing the provinces, where they acted as deſpotically as the baſhaw, throughout the whole kingdom. They were nominated by the baſha, who had a right to recall them, as he himſelf might be by the *Ottoman* porte. One of them was obliged to accompany the

The *Baſha.*

Cairo,

Carats, or tax of the kingdom, that is ſent every year to *Conſtantinople*: another was bound to conduct the caravan to *Mecca*: and thoſe that were unemployed, were to aſſiſt, once a week, at the *Divan*, or council of the baſha; in order to know there the commands of the ſoltan; and to agree with the baſha, upon the moſt eaſy and expeditious means for putting thoſe commands in execution. In caſe that *Egypt* ſent its quota, or other troops, to the ſoltan, ſome beys were to command them; and the poſt of grand chancellor could be filled only by one of them. The title of *bey*, or *beg*, remained to them for life: but the different truſts that were committed to them, were only for a time, and according to the good pleaſure of the baſha. It might ſeem from this account, that in *Egypt*, the ſovereign power is lodged in the hands of the baſhaw; and that all other poſts of honor are ſhared among the different beys: but when it is conſidered, that they are in commiſſion only for one or two years, and that they have not the troops at their diſpoſal, that idea muſt be greatly leſſened.[m]

In a liſt of baſhas, we find every thing went on very quietly till the year 1602, when a baſha was maſſacred; and 28 years after, the military bodies depoſed a baſha;

[m] *Norden*, p. 92.

which was the only inſtance of the kind, from the time of ſultan *Selim* to the year 1673: though it is ſaid of late years, they have often been obliged by the ſoldiery to deſcend from the caſtle; and we are told, that by the capitulations with ſultan *Selim*, they have a power to remove the baſha.[n]

Egypt is the richeſt government the ſultans have in their gift; and they uſually beſtow it on their greateſt favorites, or on thoſe who can bid moſt money for it; who enter into it with no other view than to enrich themſelves at the expence of the ſubjects, and never want means nor pretences for turning every thing to their advantage. Nor can it turn out otherwiſe, conſidering that, let the poſt have been obtained by favor or bribery, it ſeldom coſts them leſs than between 400,000 and 500,000 crowns before they can reach *Grand Kayro*, the uſual place of their reſidence. The baſha is obliged to tranſmit the annual ſum of 600,000 crowns to *Conſtantinople*; which is called *Haſnah*, and muſt be paid in ready ſpecie. He muſt alſo furniſh the ſeraglio with a certain quantity of proviſions; ſuch as ſugar, coffee, ſherbet, rice, corn, and other commodities, which are computed to amount to near the ſame ſum. He is likewiſe to defray the whole charge of the grand pavilion, which the

[n] *Pocock*, p. 164.

the ſoltan ſends yearly to *Mecca*; and to ſend thither with it 100,000 crowns for the entertainment of that city and moſque; as alſo the like ſum to *Damaſcus*, to defray the charges of the caravan which ſets out from thence to *Arabia*. Beſides, he muſt likewiſe pay all the forces of the kingdom out of its revenues, with which he is inveſted in full by his commiſſion; by virtue whereof he enters into his government in the month of *September*, which is the firſt of the *Coptic* year; and if continued longer than one year, which is ſometimes the caſe, hath a freſh one tranſmitted to him from the porte about the ſame time: but it is a favor that muſt be obtained at the expence of 100,000 crowns.

We are told, that the revenue of *Egypt* might eaſily be made to amount to double the value of what the baſha pays to the grand ſignior, excluſive of the maintenance of his forces, if it was managed with proper oeconomy: and it is ſaid, that the whole land revenue of the kingdom amounts to 10,000 purſes, each purſe being about 500 crowns; of which the baſha pays only 1200 purſes to the grand ſignior.[o] But the moſt

[o] The *purſe* is a ſpecies of money of accompt, much uſed in the *Levant*, particularly at *Conſtantinople*, conſiſting of about 500 dollars, or 120*l.* ſterling; and it is ſo called, becauſe all the grand ſignior's treaſure in the ſeraglio is kept in leather bags of this value. The *Turks* derive

conſiderable branch of this revenue ariſes from the peſtilence which ſo frequently rages in *Egypt*; inſomuch that, during the three or four months it commonly laſts, it brings him ſuch a great income, that a ſingle day may produce him two or three hundred thouſand crowns, by the deaths of thoſe who are poſſeſſed of large villages: for theſe lands, which, by the laws of the *Ottoman* empire, revert to the grand ſignior, of courſe fall to the ſhare of the baſha, who is intitled to them by virtue of his commiſſion, and frequently amount to immenſe ſums;[p] eſpecially as, by the rapid deaths with which the purchaſers are often ſnatched away, one after another, he is enabled to ſell the ſame eſtate to three or four different perſons in one week; no land purchaſe being longer than the life of the purchaſer.

Beſides this income ariſing from the cultivated lands, the baſha hath another conſiderable one ariſing from the farming of the cuſtoms, and ſeveral other crown-revenues, amounting commonly to 1440 purſes, or 720,000 crowns; of which he pays no more to the porte than 800 purſes, and ſinks the remainder

derive this method of accompting from the *Greeks*, and they from the *Romans*; whoſe emperor brought it to *Conſtantinople*. *Rolt's Dict. of Trade*, under PURSE.

[p] *Granger's Voyage into Egypt*, p. 231. *Maillet's Deſcription of Egypt*, let. XII. *Pocock*, p. 164.

remainder into his own coffers. To all theſe we muſt add a variety of other privileges and perquiſites belonging to thoſe governors, which are too obvious to want mentioning; being equally oppreſſive to the common people, and contributing no leſs to the miſery that rages among them; at the ſame time enabling the *Egyptian* baſha, and his court, to maintain that grandeur and magnificence, which it enjoyed under its former monarchs.

The baſha is obliged to have 24 beys under him, and ſeven bodies of militia, without whoſe conſent he cannot undertake any thing: but it ſeldom happens that the number of the former is complete; their pay, which amounts to 500 aſpers, or about 20 ſhillings ſterling, a day, and 1000 whenever they take the field, being a great temptation to him, who alone hath the nomination of them, to ſink as much of it as he dares: ſo that this dignity is ſeldom purchaſed at a leſs price than 30 purſes, or 15,000 crowns.

Army. It is the ſame with the militia, or land forces, which is ſeldom found to be above half its complement; with this difference, that the officers ſink the reſt into their own pockets; though not without making ſome ſuitable acknowledgment to the baſha for winking at the deficiency.

The ſoldiery are divided into ſeven diſtinct bodies or claſſes, that are in uſe in the *Ottoman* empire, and known under the name of *Portes*; two of which are infantry, the *Janiſſaries*, and *Agars*; the other five are cavalry, and diſtinguiſhed by their different names of *Jumeli*, *Tuffekhi*, *Charakſas*, *Mataſarrakas*, and *Chiaus*. The complement of the *Janiſſaries* ſhould be 20,000; that of the *Agars*, and the other five, of 20,000 more; in all 40,000: but it is thought they ſeldom amount to half that number.[q]

Biſhop

[q] *Maillet* gives a different account of the *Egyptian* militia, and names but five orders or bodies of it, which he calls the *Muſtapharages*, *Azaphs*, *Spahis*, *Bachaouchs*, and *Janizaries*. He ſays, the baſha is at the head of the firſt, who are horſe, and a kind of nobility. The *Azaphs* are infantry, not unlike the *Janizaries*, and independant on the bacha. The *Spahis* are cavalry, and divided into three banners; the green, yellow, and red; each of 1000 men. The *Bachaouchs* is a body of 500 infantry. But the *Janiſſaries* are the moſt powerful corps; which conſiſts of ſix or eight thouſand effective men, beſides almoſt an equal number of ſupernumerary ones, being chiefly merchants, tradeſmen, and other natives, who enliſt among them for the ſake of protection, and to be admitted to the ſame privileges and immunities which that corps enjoys. *Maillet*'s *Letter* 9.

According to *Norden*, the *Janiſſaries* and *Aſſafs* are the only corps that can make themſelves conſiderable; and theſe two corps differ only in their number, which ſometimes is not greater in the one than in the other. In other reſpects, their government and diſcipline reſemble each other entirely: but this does not hinder them from living

Biſhop *Pococke* differs from this account, as he tells us, there are five bodies of *Spahis*, or horſe, in *Egypt*. The two principal are the *Chouſes*, and the *Muteferrika*, who were originally the guards of the *Egyptian* ſultans, and their leaders were his two viziers, that always accompanied him; the *Chouſler-Caiaſi* on his right hand, and the *Muteferrika-baſhee* on his left, and now they always go out with the paſha. The body of *Chouſes* ſeem originally to have been the guard out of which the ſultan uſed to ſend for perſons; and the grand ſignior has a body of *Chouſes* for that purpoſe; but they are not reckoned among the *Spahis*. The *Muteferrika* are in themſelves of the greateſt dignity; which that word implies, ſignifying the choſen people; being generally perſons of ſome diſtinction, and the grand ſignior has a guard of this name, that are not in the body of *Spahis*.[r] In *Egypt*, they are ſent to garriſon caſtles; and are commonly in the caſtles of *Adjeroute* and *Yembo*, in the way to *Mecca*. The other bodies of *Spahis* are called *Cercaſi*, *Giomelu*,

living in continual jealouſy; and, according to all appearances, the fault is owing to the *Janiſſaries*, who, thinking themſelves more formidable, become more inſolent; for though they are much inferior to thoſe of *Conſtantinople*, with regard to valor; yet they value themſelves upon the honor of their name, and deſpiſe the other Corps. *Norden*, v. I. p. 92.

[r] *Pococke*, v. I. p. 166.

Giomelu, and *Tufecſi*; who have each an aga at their head; and when they have paſſed through that office, they are called *Ictiars*, or *Actiars*, which in all the military bodies ſignifies ſuch officers as have paſſed through all the degrees of offices of their reſpective bodies. Theſe compoſe the council of their divan; and a ſtep to this office is firſt to be made a ſerbajee, or captain. They hold their divan in the houſe of their aga; but their bodies are of little intereſt. The five bodies of *Spahis* are little conſidered: but the two bodies of foot, the *Janizaries* and *Azabs*, have a great influence in all affairs.

Janizaries. The *Janizaries*, or *Jenit-Cheri*, which word ſignifies *the new band*, conſiſt of a certain number of companies, called *Odas* or chambers, over each of which there is a head called *Odabaſhee*. Theſe officers in proceſſion, march with *Caoukes*, or high ſtiff turbants, and a ſhield ſlung behind them; and as the *Janizaries* have the guard of *Grand Kayro*, from this office, thoſe that are thought fit to be advanced, are put into an office called *Boabodabaſhee*, whoſe buſineſs it is to walk every day about the principal parts of the city, with many *Janizaries* attending him, to keep order, and to ſee that all things are regular, even to the dreſs.[s]

Each

[s] *Ibid.* p. 169.

Each porte has an aga at its head: but this officer is not nominated by the baſha; for it is neceſſary that he ſhould be elected by the corps itſelf, and be afterwards veſted with the caſſetah, or commiſſion from the grand ſignior. He concerns himſelf ſolely with the intereſts of his porte; he aſſiſts at the grand divan; he preſides at the council of his own corps; and has under him inferior officers called *Kiaja*, and *Sious*. The office of kiaja, or caia, is properly a deputy or ſteward: and they mean by it a ſort of colonels, that have admittance to the divan of the baſha, and are ſometimes people of great importance. They form together a company; and two from among them are yearly choſen to attend on the affairs of their porte. The *ſious*, or *chous*, which ſignifies black-heads, are leſſer officers; but have their ſhare in the government, according as their views of intereſt determine them; and there are ſome hundreds of them in each porte: they are like purſuivants at arms; and being always ſent by the body, approach nearer the nature of ambaſſadors or envoys: their perſons are held very ſacred, and they have great authority; yet thoſe in office are always cloathed in black, riding on aſſes, and have a particular broad turbant, except the baſ-chous, or head-chous, who mounts a horſe.[t]

The

[t] *Pococke* I. p. 168. *Norden* I. p. 93.

The *Janitzar* aga, or general of the *Janizaries*, is choſen by the divan of *Janizaries*, out of what body they pleaſe from the *Spahis*; but generally out of the *Muteferrika*. He has no place in the divan; and the baſcaia holds his ſtirrup when he mounts. He executes all orders of the divan that belong to his office: as in dangerous times, he patroles once a day about the city, and publiſhes any orders they think fit ſhould be known; and when he is ſent out to guard the city, in time of tumults, or when any revolution is apprehended, he is inveſted with the whole authority of the *Janizaries*, can cut off whom he pleaſes, without giving any account, or being anſwerable to any one; except that he muſt demand of their reſpective military bodies, ſuch of the ſoldiers as have rendered themſelves obnoxious. In theſe caſes, he is always attended by a chous from each body of the foot: but as ſoon as he returns to his reſidence in the caſtle, his power ceaſes. He ought to be put in, as at *Conſtantinople*, by the grand ſignior; and it ſeems to be an uſurpation for their own body to nominate him. He is indeed appointed and inveſted with that office by the paſha; but he is obliged to take ſuch a perſon as their own body thinks proper. When any detachment is ſent to war, or on any other affair, they are under the command of a ſardar, taken from the caias, whoſe office

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is at an end on his return. He is a colonel of a detached body; the name being derived from the *Perſian* word *Sar*, which ſignifies a head or chief. He has a deputy, called *Jemac*; and two *Sabedericks*, or ſecretaries. This body, thus detached, is called a *Boulake:* but the whole body of *Janizaries* in general, and their divan, is called the *Ogiak* of the *Janizaries*. Both theſe and the *Azabs* have their divan at the caſtle, at their reſpective gates, called the gates of the *Janizaries*, and of the *Azabs*.[u] When either of theſe divans would have any thing done, they ſend a chous to the paſha, to have an order for it; which muſt not be denied. The order is brought to the caia in charge, who gives it to the aga, to put it in execution; and the baſ-chous of the *Janizaries* always aſſiſts at the paſha's divan.[w]

Azabs.

As *Azab* ſignifies an unmarried perſon, it was a new recruit of young ſingle men added to the *Janizaries*; and became a diſtinct body. Their inſtitution and officers are the ſame as thoſe of the *Janizaries*; only from odabaſhees they are made ſerbajees, and from that office caias, when they come into the divan: whereas, if they go through theſe other offices of ſeraches and chouſes, they never are advanced to be caias, nor have they the office

[u] *Pococke*, p. 168. [w] *Ibid.* p. 166.

fice of boabodabaſhee, that regards the government of the city, with which they have no concern: on the contrary, among the *Janizaries*, when any one is made a ſerbajee, it is laying him aſide, and he is no farther advanced.

Theſe two bodies are the great protectors of the people; and by their *waught caia*, all things regarding thoſe under their protection, are judged; and almoſt all the people are incorporated into one or other of them. If the people apprehend they are wronged by one body, they fly to the protection of the other, and become a member of it; which often occaſions great broils. Thus they make themſelves independent of the paſha, and every body; have their baſchous always in the divan of the paſha; and their baſ-caia, if neceſſary, to oppoſe any thing they think proper. When any orders are ſent to little divans from the grand ſignor, by means of the paſha, they return them unexecuted, if diſpleaſing to them. Theſe two bodies have even uſurped a power of depoſing the paſha, by ſending a baſchous from each body, who, turning up the corner of his carpet, pronounces theſe words, "In Paſha;" that is, "deſcend paſha:" and if he aſks the reaſon, they tell him. He then deſcends, an honorable priſoner to a houſe prepared for him; and the beys name a caimacam out of their own bo-

dy

dy to govern, until the grand ſignor ſends another paſha: but when the paſha is out of place, they always oblige him to pay the expences they were at on account of his public entry. The *Janizaries* here have different offices, by which they riſe to the higheſt degree; and every *Janizary* has a great power, which is uſurped. If they find any roguery among the common people, they give them the baſtinado, without any ceremony, and there is no remedy for thoſe who have no money. When they are going to war, theſe ſoldiers are lords of the property of every one; inſomuch that a ſtop is put to all trade, the ſhops are ſhut, and there is no ſecurity but keeping out of the way; for of all the ſoldiers in the grand ſignor's dominions, thoſe of *Kayro* are moſt injurious and inſolent.[x]

The ſlaves belonging to the officers of theſe military bodies, obtain their liberty when their maſters order them to let their beards grow; upon which, they become members of that body, and are promoted: ſo that it is really a *Mamaluk* government through every part. But the ſlaves are by no means a deſpicable people; being the faireſt and moſt promiſing *Chriſtian* children of *Georgia*, taken for the tribute, brought here to be ſold, and become *Mahometans*.

[x] *Pococke*, p. 170.

They are well cloathed and fed, taught to throw the lance, and ſhoot with great dexterity. Beſides, almoſt every one of them has a ſervant to take care of his horſe, and attend him on foot when he goes out. They are in the hands of very kind maſters, and are as obſervant of them; for of them they are to expect their liberty, their advancement, and every thing: ſo that a ſlave behaves himſelf as one that is to become a governor of towns and provinces: or, if he has more ambitious views, as one that may come to ſucceed his maſter; which is the ſtrength of the preſent government againſt the grand ſignor.

The power of theſe two military bodies, in a great meaſure, has been transferred to the beys, to whom they are obliged to be ſubmiſſive, that they may not ruin thoſe villages and lands which the ſoldiery have purchaſed. Formerly the military bodies were rich, had a treaſure, and an eſtate moſtly in *Kayro*, as they have now; but the divan divide the revenues of it among themſelves. When the public body was rich, each individual was poor; and no one would purchaſe villages, that he might not be ſubject to the beys: this was what ſecured their power; whereas now they have loſt that influence, and the liberty they enjoyed, by ſubjecting themſelves. In fact, there is now no other true foundation for authority in

Egypt,

Egypt, but a fear which approaches ſomething towards a ſervile dread of the perſon that commands.[y]

Of the civil GOVERNMENT *of* Egypt.

Diviſion of *Egypt*.

The preſent diviſion of the country, according as it is conſidered in the divan, is the ancient diviſion; being formerly divided into *Delta* below, the *Thebaid* above, and *Heptanomis* in the middle part: but travellers commonly divide it into *Upper* and *Lower Egypt*.[z] Theſe are again ſubdivided into provinces, governed either by ſangiaks, called alſo beys, or by caſhifs. Thoſe that are under the former are called *Sangialicks*: but where any are dependant on a ſangiak, and are governed by a caſhif, who is not a bey, they are called *Caſhiflics*. A ſangiak is a governor, under whoſe ſtandard, or ſangiak, all the military men were obliged to rank themſelves, whenever they were pleaſed to ſummon them.

Lower Egypt is all the country ſouth of *Kayro*, in which there are ſix ſangialics or caſhiflics; two of them in *Delta* are *Garbieh* to the north-weſt, and *Menoufieh* to the ſouth and ſouth-eaſt. On the weſt is *Baheira*, under which is the caſhiflic of *Terrane*. To

y *Pococke*, p. 167. z See our vol. II. p. 12.

the eaſt are *Baalbeis* and *Manſoura:* and *Kalioub* is a ſixth.

In *Middle Egypt* on the eaſt is only *Atſieh.* On the weſt are *Gize*, *Faiume*, *Beneſuief*, *Minio*, *Archemounain*, and *Manfalouth.*

In *Upper Egypt* there were formerly 24 provinces; but many of them are now ſwallowed up by *Arab* ſheiks; ſo that on the weſt ſide doctor *Pococke* could hear of none but *Girge* and *Eſne*; though *Aboutig*, *Tome*, *Hou*, *Bardis*, *Furſhout*, and *Badjoura*, have been mentioned as ſuch; which of late years have come under the government of *Arab* ſheiks. On the eaſt ſide is *Sciout*, and *Ibrim.* *Elcua* is alſo a caſhiflic, which is the moſt ſouthern *Oaſis*, where they have ſome particular laws and cuſtoms; one eſpecially, that a ſtranger cannot ſtay there above three days. *Akmin*, *Kenna*, *Cous*, and *Luxerein*, have been alſo reckoned as caſhiflics, which now ſeem to be loſt under the *Arab* government; the greater part of that country being under theſe five *Arabian* ſheiks, or chiefs.

Arab government.

On the weſt the ſheik of *Aboutig*, who alſo has part of his territory on the eaſt: the ſheik of *Bardis*, near *Girge*, who has a very ſmall territory there, and a larger about *Cous* and *Luxerein:* the ſheik of *Furſhout*, whoſe territory extends on the weſt near as far as the cataracts, and has alſo a country on the eaſt, beyond that of the ſheik of *Bardis:* on the eaſt

eaſt the emir of *Akmim*, who has a large country alſo on the weſt: a ſheik who reſides at *Elbanaut*, and has a ſmall territory about *Kepht*. The country on the eaſt is moſtly in the poſſeſſion of *Arabs*, that are not under any regular government. So that there is but one province under a caſhif, which is *Sciout*, and the caſhif of *Ibrim*, both on the eaſt and weſt above the firſt cataract. Theſe *Arab* ſheiks are ſucceeded by their ſons; but they muſt be confirmed by the paſha, who on that account receives very great ſums on the death of a ſheik, and delays confirming the next heir till the money is depoſited; in which interval, the relations of the ſheik are ſometimes carrying on intrigues to ſupplant one another: but it is ſaid that the paſha muſt confirm ſuch a perſon as is agreeable to the divan and country.

As *Upper Egypt* is under ſuch powerful *Arabian* ſheiks, it is neceſſary to ſend a ſangiak to govern that country, and to collect the tributes due from them: this governor reſides at *Girge*, with his officers, almoſt in as much ſtate as a paſha, has his divan, and detachments from the military bodies reſide there. He is named yearly by the divan at *Kayro*; but commonly continues in for three years.

Paſha. All *Egypt*, on the part of the grand ſignor, is governed by the paſha, who has a caia, a bey *pro tempore* by his office.

fice. This *Caia* is the paſha's prime miniſter, and generally holds the divan; the paſha, like the grand ſignor, ſitting behind a lattiſe in a room at the end of the divan, rarely aſſiſting himſelf, unleſs it be on any extraordinary occaſion; as reading ſome order from the porte, or the like. One of the great officers that always attend the paſha when he goes out, is the dragoman aga, who is not only an interpreter, but more eſpecially acts as maſter of the ceremonies. The paſha, like the grand ſignor, has his chouſes, ſhatirs, boſtangees, and a horſe-guard of tartars, on whom he muſt chiefly depend.

Emir Hadge. The *emir hadge*, or prince of the pilgrims that go to *Mecca*, is named yearly from *Conſtantinople*, and generally continues in the office two years, to make amends for the great expence he is at the firſt year for his equipage: but if he is a perſon of capacity, and has an intereſt at the porte, he may be continued longer, though rarely more than ſix years; for if they conduct the caravan ſeven years, the grand ſignor preſents them with a collar of gold. Their perſons are eſteemed ſacred, and they cannot be publicly cut off. This officer has command over the eſtates that belong to *Mecca*, and ſends his ſardans to govern them. The perquiſites of his office, beſides what he is allowed by the porte, con-

conſiſts in having a tenth of the effects of all pilgrims who die in their journey: and if this great officer behaves himſelf well during his adminiſtration, it procures him the general eſteem and affection of the whole country.

The *teſterdar*, or lord high treaſurer of the tribute paid out of the lands to the grand ſignor, is named for a year by the porte; but is generally continued in for many years. *Teſterdar.*

Cairo is under the guard of the *Janizaries*. *Old Cairo* is guarded by the bey who reſides there, and is changed every month; ſo likewiſe is the country north of *Cairo*, called *Adalia*; and the *Azabs* have the charge of the country round the city. An officer patroles about the city, particularly by night, who is called the *walla*, anſwering to the *Turkiſh* officer called *ſoubaſha*. He takes up all perſons he finds committing any diſorders, or that cannot give an account of themſelves, or that walk in the ſtreets at irregular hours, and often has their heads cut off on the ſpot, if they are not under the protection of the *Janizaries*, or of any of the military bodies. The *Meteſſib* is an officer who has the care of all weights and meaſures, and to ſee that every thing is made juſt according to them.

There is a caimacam in every great village, who is under the caſhif, and may have eight

or ten, or more ſmall villages under him, each of which have in them a ſheik-bellet, either a native *Egyptian*, or an *Arab*, where the *Arabs* are ſettled: theſe caimacams, as well as the caſhif, have to manage with the ſheik *Arabs*, who have the real power in many parts; and the caſhif governs by making a leading ſheik *Arab* his friend by preſents and management.

All the annual officers are appointed by the divan, on the 29th of *Auguſt*, which is the firſt day of the *Coptic* year; and the chief buſineſs of all theſe governors, beſides keeping the country in order, is to get in the money for the grand ſignor, and more eſpecially for themſelves.[a]

The *Divan.* The divan, or dowan, is held two or three times a week, either on *Sunday*, *Tueſday*, or *Thurſday*, at the paſha's palace in *Kairo*. This grand council ſits in a ſpacious and magnificent hall, which hath a moſt noble ſquare or court before it, where the members of it parade with all their retinue, and make ſuch a ſplendid appearance with their ſervants and horſes, richly dreſſed and capariſoned, and glittering with gold, ſilver, and precious ſtones, that it is ſaid to exceed even the pomp of the grand ſignor at *Conſtantinople*. We are told, that ſultan *Selim*, having held his divan

[a] *Pococke*, I. p. 166.

van at *Kairo*, and in the ſtately hall of the royal palace of the *Egyptian* monarchs, forbad the then baſha and all his ſucceſſors to meet any more in that magnificent apartment, leſt the ſight of ſo much grandeur and opulence, joined to the noble appearance of the divan, ſhould inſpire them with a deſire of ſhaking off their loyalty to the porte, and of making themſelves abſolute maſters of *Egypt*. So that this hall, where the divan now meets, is quite different from that of the ancient *Egyptian* kings; nor is there any thing worth obſerving, but only ſeven deal planks, each about half an inch thick, and cloſely faſtened together by an arrow which that ſultan ſhot through them. Theſe are kept ſuſpended over the place where the baſha ſits, as a monument of the extraordinary ſtrength of that prince. Biſhop *Pococke* ſays, that in this divan, he ſaw the ſhields of leather, above half an inch thick, with the ſpears remaining in them, with which ſultan *Amurath* pierced them.[b]

Adminiſtration of JUSTICE.

Cadiliſkier.

Juſtice is adminiſtered in *Egypt* almoſt in the ſame manner as in other parts of *Turkey*. A *Cadiliſkier*, like a lord high chancellor, is ſent yearly from *Conſtantinople* to grand *Cairo*, to whom they may

[b] *Ibid.* p. 33.

may appeal from the *Cadis*; and many cauſes of importance in *Cairo* go immediately before him. He has his deputy, called *Nakib*, and his houſe is the place of Juſtice. In *Cairo* there are alſo eight cadis in different parts; and in every ward there is an officer called *Kabani*, who is ſomething like a notary-public; for by him all obligations that are valid muſt be drawn; and he is likewiſe a public weigh-maſter, by whom every thing ought to be weighed.

The city of *Cairo* is divided into as many parts almoſt as ſtreets; which diviſions have gates to them, kept by porters, who ſhut them up at night: and to every ſtreet where *Chriſtians* or *Jews* live, there is a guard of *Janizaries*, who were firſt appointed to prevent the ſelling of ſpirituous liquors.

A cadi is ſent yearly from *Conſtantinople* to *Alexandria*, *Roſetto*, *Damiata*, and *Gize*: but the cadiliſkier ſends them from *Cairo* to moſt other towns; for the law is much ſtudied here; which is written in the pureſt language, ſuch as is ſpoken at *Damaſcus*, for that is eſteemed the beſt. They have a ſaying, that "the law cuts the ſword, but the ſword cannot cut the law;" for the grand ſignor himſelf cannot take off a perſon of the law. However, if any great man in that profeſſion has rendered himſelf obnoxious, the ſultan orders him a horſe's tail,

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by which he is made a baſha, or general, and then he can ſend him a bow-ſtring: but executions of that kind are never ordered in *Egypt*, leſt the people ſhould take part with the offender, who is commanded to ſome other place to wait his puniſhment.

As the *Mahometan* faith is divided into ſpeculative and practical, they ſtudy the latter, as it relates to their morals and their laws; going through much the ſame courſe of ſtudy to be officers of their religion, and of their law; only the moſt able men apply themſelves to the latter, and more particularly direct their ſtudies to the knowledge of the law. But we ſhould obſerve, that in *Egypt* many cauſes are carried before leading men, who abſolutely decide, even againſt the ſentence of the magiſtrate; nor is there any appeal to be had from them; and when they apply to the cadi, an irreſiſtible intereſt is often made by leading men. Yet one thing is much to be admired, as to the manner of adminiſtring juſtice, that all cauſes are immediately decided as ſoon as they are brought before them.

The relations of *Mahomet*, called in *Arabic*, ſherif or noble; by the *Turks*, emir or prince; have the privilege of being exempt from appearing before any judge but their own head, who is himſelf a relation of *Mahomet*, and is called *Neckib-el-Eſheraf*. They are ſo much eſteemed, that though any one of

of the military bodies will puniſh them, if guilty of any miſdemeanor, yet they firſt take off their green turbant, out of reſpect to their character, and then ſubject them to puniſhment as well as any others; which is alſo done even when they are puniſhed by their own magiſtrate.

Beſides the great revenues[c] and privileges already mentioned, appertaining to the baſha, his beys, and military officers, they have found out many other ways of enriching themſelves by various other oppreſſions of the people, eſpecially of the richer ſort, whom

c We ſhall here add, from biſhop *Pococke*, that the revenues of the grand ſignor, in *Egypt*, conſiſt of three branches, which ariſe from the lands, the cuſtoms, and the poll-tax on *Chriſtians* and *Jews*. All the villages in *Egypt* pay a certain yearly rent to the grand ſignor, which is fixed; and this is the haſna or treaſure, that is ſent every year to *Conſtantinople*. How eaſy the rent is, may be concluded from the ſum which is raiſed, amounting only to 6000 purſes, each of 25,000 medines, or about 80l. ſterling; out of this, corn, flour, oil, and the like are ſent yearly to *Mecca*, and 12,000 ſoldiers are paid, which reduces the treaſure to 1,200 purſes. After other deductions, for the conveyance of the water of the *Nile* to their lands, preſerving the public canals, repairing the caſtles, ſupplying the ſeraglio, and ſtoring the arſenal, the whole of this treaſure carried to *Conſtantinople* does not commonly amount to more than 200 purſes in ſpecie, or about 16,000l. ſterling. The cuſtoms are farmed, and the perſons that pay the poll-tax are only men, after they arrive at the age of ſixteen. It is called the *Harach*; and is impoſed only on the *Chriſtians* and *Jews*. *Pococke*, I. p. 173.

whom they artfully either enliſt, or pretend to have enliſted, under ſome of their bodies; by which they fleece them while alive, and ſeize on the beſt part of their effects when they are dead. The baſha connives at all thoſe abuſes, either as a ſharer in the ſpoil, or out of fear of diſobliging ſuch a powerful body by diſcountenancing or ſuppreſſing them. The immenſe riches of the grand ſignor may be eaſily collected, as he is abſolute lord of all the lands in his dominions; and all the riches center in him, notwithſtanding the bad government; for the little officers oppreſs the people; the great officers ſqueeze them; the baſha all the people under him; the baſha himſelf becomes a prey to the great people of the porte; and the grand ſignor at laſt ſeizes the riches of the great officers about him.

They carry this arbitrary proceeding as far as *Upper Egypt*, and among the *Arabian* ſheiks, from whom they extort the moſt exorbitant contributions, under the ſpecious name of tribute for protecting them. The *Janizaries* are ſo bent upon this point, that they keep an exact roll of all the various eſtates, trades, and occupations in the kingdom; of all the rich and poor; of the different ways by which they have extorted many ſums from them; and are ever concerting new ones to complete their purpoſe. What adds to the wonder is, that the *Otto-*

man porte, though fully apprized of it, takes no care to ſuppreſs an abuſe, which may one day end in the total loſs of that rich province.

Theſe extortions fall equally on the *Europeans*, and other trading nations, that are among them; the *Janizaries* being never at a loſs for a pretence to quarrel with them, ſometimes about their dreſs, at others about their behavior, as not paying a due reſpect, or for admitting ſome of the *Mohammedan* women into their quarters by night. Under ſuch pretences, whether real or falſe, they extort money: for there is no other way of avoiding their reſentment than by a quick ſubmiſſion, and ſome anſwerable atonement, as ſpeedy as valuable, according to one of their favorite adages, that "the egg of to-day is preferable to the chicken of to-morrow." But, of all nations, that of the *Jews* is the moſt hated, deſpiſed, and oppreſſed by this tyrannic government; under which they are dwindled to an inconſiderable number, except at *Kairo*, and reduced to the loweſt poverty; though they were once very numerous, rich, and employed in ſome of the moſt important poſts of the ſtate.

Thoſe who live in the upper province of the kingdom are ſtill more miſerable, as they are not only equally oppreſſed by their rapacious governors, but frequently expoſed

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to the inroads and dreadful ravages of the *Arabian* sheiks; who watch all opportunities to pour down upon the poor villagers with their numerous adouars, and carry all before them that comes in their way, by way of reprizal for the hardships they suffer from these petty tyrants. Nor have the beys forces sufficient to repel them, especially as their incursions are ever fierce, sudden, and desperate against all opposition: whilst, perhaps, those beys, whose duty and business it is to curb and oppose the invaders, are parading it at *Kairo*, in such splendid equipages as would by far eclipse those of many of our *European* princes.

The great and rich generally affect a show of grandeur in their number of slaves of both sexes, who are frequently carried off by the plague, and many sent yearly by the basha into *Turky*, both to the porte and all his friends at court. They are supplied by great numbers of these slaves from the inland parts of *Africa*, which are an inexhaustible source for them, and have actually, for these two or three last centuries, furnished not only *Egypt*, but *Asia* and *America*, with myriads of them yearly. But as they come from very different parts, so are they of different complexions, tempers, and qualities; some are white, others tawny, or brown olive, and others almost white, which might be more esteemed for their

rarity, if it was not for the diſadvantage they have above the reſt of loſing their whiteneſs through the heat of the climate: though this is not the caſe of the females, who are leſs expoſed to the weather, and therefore moſt eſteemed by the *Egyptians* and *Turks*; particularly thoſe who are brought from *Abyſſynia*, on account of their charming eyes, regular features, and fine ſhape.

The laſt inſtance of grandeur, which the *Egyptians* of rank and wealth affect, is to have a ſarcophage, or burying place, peculiar to their family, ſurrounded with a ſtately wall, and adorned with grand monuments, pavilions, pompous deſcriptions, and other decorations, which yield a noble viſto at a diſtance. They are divided into partitions; one of which is for the males, another for the females, belonging to the family, and the reſt for the domeſtics. But neither the ſtructures of theſe ſepulchral edifices, nor any other of their fineſt buildings, come up to the ancient architecture for which this country was once ſo juſtly famed.[d]

Of the ſtate of RELIGION *in* Egypt.

I. *Mohammedans.* The eſtabliſhed religion is *Iſlamiſm*, or *Mohammedaniſm*, which was introduced by the warlike khalif *Al Moktadi*, when he reduced *Egypt* to his obedi-

[d] See our vol. II. p. 22.—118. vol. IV. p. 4. 48.

obedience, and hath been the reigning one to this preſent time; being in all reſpects the ſame in *Egypt* as it is in *Turkey*; except that they are not quite ſo ſtrict in obſerving it in the former, as they are in the latter. In matters of religion, *Egypt* is governed by a *Mufti*, and by the doctors of the law, who are the judges in ſpiritual cauſes. They alſo take ſome ſhare in the ſecular government; but have the policy to ſide artfully, ſometimes with one faction, ſometimes with another; continuing always attached to that which has the uppermoſt.[e]

The religious perſons who have the care of the moſques here are called *Sheiks*, in *Turkiſh* they are called *Imam*, which is alſo an *Arab* word, ſignifying as well as ſheik, a head or chief. They have more or leſs to one moſque, according to its ſize and revenues: but one is head over the reſt, who anſwers to a pariſh prieſt; under whom there are hogis, or readers, and thoſe who cry out to prayers; though in ſmall moſques the ſheik does all himſelf. In ſuch, it is their buſineſs to open the moſque, to cry to prayers, and to begin their ſhort devotions at the head of the congregation, who ſtand rank and file in great order, and make all their motions together: but the ſheiks alſo generally make an harangue to

[e] *Norden*, I. p. 95.

the people every *Friday*. Some ſheiks have been advanced to be cadis; and cadis are ſometimes, when unfit for buſineſs, made ſheiks of moſques, if they deſire it, that is, if they have not ſaved fortunes.[f]

The *Derviſhes* are a very particular ſort of people, and may be reckoned of two or three kinds. Thoſe that are in convents are in a manner a religious order, and live retired; though ſome of theſe travel with credit, and return to their convent. Some who take on them this character, live with their families, and follow their trades. Theſe alſo ſeem to be good people: but there is a third ſort that travel about the country and beg, or rather oblige every body to give; for when they ſound their horn, they muſt be regarded, ſomething muſt be given them, and it is ſaid they are very bad men. They all wear an octagonal badge of white alabaſter, with a greeniſh caſt, before on their girdles; and they wear a high ſtiff cap, without any thing round it. The turcomen wear the ſame, a little more pointed, but with a white ſaſh about it. In *Egypt* there are few, except thoſe who live in convents, and of them only one houſe near *Cairo*.[g]

II. COPTIS. We have already given an accont of "The riſe, eſtabliſhment,

[f] *Pococke*, I. p. 171. [g] *Ibid.* p. 178.

ment, and ſtate of the *Chriſtian* church in *Egypt*, to its conqueſt by the *Saracens*;" in which our readers will find a liſt of the patriarchs of *Alexandria*; and ſome account of the moſt eminent perſons belonging to that church.[h]

During the perſecutions under the *Roman* emperors, many of the *Chriſtians* of *Egypt* retired to *Coptos*, and the places about it; from which it is ſaid they were called COPTIS.[i] *Dioſcores*, patriarch of *Alexandria*, embraced in part the opinion of *Eutyches*; till which time they were in union with the catholic church. This opinion was condemned at the fourth general council held at *Chalcedon*; and ſeveral emperors ſetting themſelves to ſuppreſs it, thoſe who had the upper hand, uſed the coptis with ſo much ſeverity, that it gave them a great averſion to their oppreſſors, which they retain to this day towards the *Franks* and *Greeks*; and it is increaſed againſt the former, by their endeavours to make converts of them. Thoſe of the other ſide were called *Melchites*, or royaliſts; becauſe they were ſupported by the government of *Conſtantinople*.

When the *Mahometans* enterprized the conqueſt of *Egypt*, they took part with the coptis,

h See our vol. IV. p. 108.

i *Pococke*, I. p. 244 *Sandys*, p. 86. *Heylin*, p. 915. See our vol. II. p. 53.

coptis, who were glad to ſee the *Greeks* deſtroyed, turned againſt them, and cut ſeveral of them off;[k] ſo the coptis prevailed, and their patriarch was eſtabliſhed by the ruling powers, as he is at preſent. Another diviſion happening in the church, part of the *Greek* communion remained here, in oppoſition to the weſtern church, and have their patriarch at this time.

The copti patriarch of *Alexandria* probably reſided at *Old Cairo*, when that became the capital; and it may be ſuppoſed, he removed into the preſent city, when *Old Cairo* began to be deſerted: but the *Greek* patriarch alſo reſides there. *Eutychius*, patriarch of *Alexandria*, was the firſt who maintained the new doctrine of one nature in Chriſt; and hence ſprung the fatal breach between the *Latin* and *Alexandrian* Churches; which hath continued ever ſince, in ſpight of the moſt ſtrenuous efforts of the *Roman* miſſionaries to reconcile them to that church.[l] From that time, the *Alexandrian* patriarchs threw off the title of *papa*, which they had aſſumed in common with thoſe of *Rome*; and made an expreſs law, forbidding any of their ſucceſſors to reſume it. From 477, there have been two patriarchs; the one of the *Greeks*, ſtiled the orthodox; and the other of the *Copts*, ſtiled ſchiſmatics; between whom hath reigned a per-

[k] See our vol. IV. p. 102. [l] *Ibid.* 119.

perpetual war, till the divine providence permitted them both to fall under the heavy yoke of the *Mohammedan* khalif, and next under the preſent one of the *Turkiſh* monarchs. However, the *Coptic* party declined, till their great reſtorer, the learned *Jacobus Zanzales*, biſhop of *Edeſſa*, appeared in defence of the *Monophoſite* doctrine; from whom the whole ſect have affected to call themſelves *Jacobites*, as well as *Eutychius*; though the other *Chriſtians*, as well as the *Turks*, call them ſtill by their old name *Coptis*; and ſome of the former, in contempt for their being circumciſed, give them the nick-name of *Kufti*, or *Girdlers*; meaning thereby, "that they are *Chriſtians* only from the girdle upwards," but carry the ſcar of *Judaiſm* below it: for either out of a ſpirit of oppoſition, or in imitation of their neighbors the *Abyſſynians*, they have, ſince their ſeparation, adopted that and many other *Jewiſh* rites. Their monks, who are diſperſed all over the *Upper Egypt*, in poor wretched convents, among the moſt rocky and ſolitary parts, have alſo adopted ſo much of the aſcetic life of the old *Jewiſh* hermits, called *Eſſenians* in *Judæa*, and *Theraphentes* in *Egypt*, that they are looked upon as their ſpiritual offspring, and imitate them in nothing ſo much as in their long faſts, ſinging, prayers, and other more extravagant ſeverities. Their churches, cells, gardens, utenſils, and dreſs, are as poor and mean as their diet, all

over

over *Egypt:* but thoſe of *Syria* and *Paleſtine*, where they are alſo very numerous, keep their churches and convents in better order, and are commonly more learned and civilized; whilſt thoſe of *Egypt*, by their aſcetic way of life, contract a moroſity of temper, which joined to their tenaciouſneſs and ignorance, diſqualify them from any other converſation than among themſelves.

This *Alexandrian* metropolitan is ſaid to have no leſs than 140 Biſhoprics, either in *Egypt*, *Syria*, *Nubia*, and other parts which are ſubject to his patriarchate; beſides the abuna, or biſhop of the *Abyſſynians*, who is nominated and conſecrated by him. The biſhops elect the patriarch, who is confirmed by the principal *Coptis*; becauſe they muſt advance the money for the firman or patent, which is after paid out of the patriarchal revenues. He is inſtalled at the eaſt end of the church of St. *Macarius* in *Kayro*, where he is elected, and afterwards in the chair of St. *Mark* in *Alexandria*. The votes are *viva voce:* but if equal, they then vote in a more ſolemn manner, by writing the names, and putting them on the altar.

The *Copti* church is ſomething like the *Greek* church in its ceremonies; and their liturgies are in the ancient *Coptic* language, which is the *Egyptian*, though much corrupted, eſpecially by the *Greek* language that was introduced among them during the time of the

the *Ptolemies*, when they took not only ſeveral of their letters, that might be ſomething different in their manner of pronunciation, but likewiſe adopted many of their words. It is to be ſuppoſed, that the *Arabic* language took place of it, when the *Arabs* conquered this country; ſo that now the *Coptic* is no more a living language; nor is it underſtood by any, except that ſome of their prieſts underſtand a little of their liturgy, though many of them cannot ſo much as read it, but get their long offices by rote, by a conſtant attendance on them, and hearing them frequently repeated. The epiſtle and goſpel are read both in the *Arabic* and *Coptic* language: but the *Roman catholics* have their liturgy printed in the *Coptic*, with very few alterations. They ſpend almoſt all the night before feſtivals and holidays, in their churches; which cuſtom might firſt ariſe from their meeting at their devotions at night, during the times of perſecution, and might afterwards be found very convenient on account of the coolneſs of the night, as well as to have the feſtival to themſelves, to be ſpent entirely in their diverſions, which conſiſts in going to their gardens, or walking about and doing nothing. Their churches are always covered with matting, and they take off their ſlippers, which they carry with them into the church, and kiſs the pavement when they come into it. The patriarch makes a ſhort diſcourſe to the prieſts once a year; and they read legends

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out of the pulpit on great feſtivals, but never preach. They make deacons at eight or nine years old, who always receive the ſacrament when it is adminiſtered. They keep the *Sunday* very ſtrictly; and taking in *Weaneſdays* and *Fridays*, they faſt ſeven months in the year. Abſtaining from fleſh would be no great mortification to thoſe who never eat any; ſo that it chiefly conſiſts in not eating eggs, milk, butter, oil, and ſuch things as they commonly uſe. We are told of an odd ceremony, they ſometimes uſe, to procure leave of the patriarch to eat eggs in lent. It is ſaid, they take him up in a chair, and aſk him if he will give them leave to eat eggs; on refuſing it, they aſk if he would be thrown down; and repeating theſe queſtions three or four times, at laſt he conſents to give them leave to eat eggs in lent. They often eſpouſe at ſeven or eight, and conſummate at eleven or twelve; being circumciſed before that time: but the men eaſily procure divorces, on account of adultery, infirmity, and almoſt for any diſagreements.

The chriſma, or holy oil, which they call the *Meiron*, is conſecrated but once in thirty years by the patriarch. A whole day is ſpent about it; and it is ſaid, they chant the old and new teſtament all over at this ceremony; probably different ſetts of them taking different parts; and the archbiſhop of *Æthiopia* takes of it, when he comes to be conſecrated.

At

At baptiſm, they plunge the child three times into the water, then confirm it, and give it the ſacrament, that is, the wine; the prieſt dipping the end of his finger in it, and putting it to the child's mouth; which is done after they have adminiſtered the ſacrament, for they do not keep the conſecrated myſteries. The women ſtay in their houſes forty days after they are delivered of a boy, and twenty-four after a girl; till which time the baptiſm is always deferred. They give abſolution at extreme unction, as they do in the *Greek* church; and alſo anoint all the people preſent, that the evil ſpirit may not go into them. Their confeſſions are only general. The ſubdeacons come not within the chancel, but read the epiſtle at the door. The prieſts are obliged to ſay an office every day, as long as that of the *Roman* breviary; only it is every day the ſame, which they have by rote. The deacons have a ſhorter form; but the biſhop's is longer, and the patriarch's ſtill longer. They uſe the liturgies of St. *Baſil*, St. *Gregory*, and St. *Cyril:* but the firſt is ſhorteſt, and is moſt commonly uſed. They adminiſter the ſacrament on *Sundays* and holidays, which latter are numerous; and alſo on *Wedneſdays* and *Fridays*, and every day in *Lent*. The prieſts prepare for it, by going into the church the evening before, at ſun-ſet, and continue there till the ceremony is over: they ſpend the night moſtly in ſinging pſalms; and ſome of

the laity ſhut themſelves up with them. It is ſaid, they often make croſſes on their arms with powder; and if it is demanded, whether they are chriſtians, they ſhew the croſs. They abſtain from blood, and things ſtrangled. They pray for the dead; but have a notion, that the ſoul goes to heaven in forty days, and yet pray for them afterwards. They proſtrate themſelves before pictures; but have no ſtatues, except a crucifix.[m]

The *Coptis*, of all the eaſterns, ſeem to be the moſt irreverent and careleſs in their devotions. The night before *Sundays* and feſtivals, they ſpend in their churches, and the holy day in ſauntering about; ſitting under their walls in winter, and under ſhady trees in ſummer. They ſeem to think that their whole religion conſiſts in repeating their long ſervices, though without the leaſt devotion, and in ſtrictly obſerving their numerous feaſts. If we except the convents of the deſerts of St. *Paul* and St. *Anthony*, and one at *Eſne*, the convents are inhabited only by one or two prieſts: but the patriarch muſt be a man that has never been married, and is taken out of one of thoſe convents. They are all exceedingly ignorant, both prieſts and people: but it would make a volume to give an account of all the particular rites of the *Alexandrian* church.[n]

St.

[m] *Pococke*, I. p. 244—249. [n] *Ibid.* p. 176.

St. *Anthony* and St. *Paul* were cotemporaries; the latter being the founder of the hermit's life, and the former of the monaſtic life in ſociety.[o] St. *Anthony* the abbot founded a monaſtery in the deſerts about ſeven miles from the *Red-ſea*, about 100 miles north-eaſt of *Beneſuief* and *Bouche* on the *Nile*, to which places the *Chriſtians* uſually come to go to the monaſteries; and at the convent of St. *Paul*, a ſmall day's journey to the north of the other, they now live in the monaſtic way, though formerly they were hermits. Some ſay they lived in the time of the emperor *Philip*, others of *Decius*, who perſecuted the *Chriſtians*; and it is ſaid St. *Anthony* lived till the time of *Conſtantine*.

The convents of St. PAUL, and St. ANTHONY, in the deſert.

A view of theſe convents may be ſeen in the annexed plate, as biſhop *Pococke* found them in a manuſcript map of the country about them. The convent of St. ANTHONY A. is a large incloſure; and the entrance to it is by a window. They have a great number of palm, olive, and other trees within it. The patriarch is the head of this convent, and has a deputy there: but three other perſons have a ſhare in the government of the convent; there are alſo four other prieſts,

[o] See our vol. IV. p. 117.

and 23 lay-monks. From the references* below to the view of the convent, it may be ſeen that they have every thing within themſelves; and particularly a tower for a ſtore-houſe, defended by a draw-bridge, in caſe the *Arabs* ſhould any way break in upon them. They have three ſprings of water running into the convents, that are a little ſalt: and it is probable that in theſe convents are the only bells in all *Egypt*.

At the convent of St. PAUL † B. there are 25 monks in all, who cannot marry; but widowers may be admitted. A woman is not permitted to enter the convent; nor are the monks allowed to eat meat, or ſmoke in it. Their uſual diet is olives, brought from *Faiume*,

* St. ANTHONY. A. The church of St. *Peter* and St. *Paul*. B. The church of St. *Anthony*. C. The belfry, with a ſmall bell in it. D. The tower where they keep their books and proviſions. E. The draw-bridge to it. F. The window by which they enter the convent. G. The cells of the monks. H. The mill. I. The great garden. K. The chapel of St. *Mark*, the diſciple of St. *Anthony*. L. The vineyard. M. Palm-groves. N. The apricot garden. O. The caroubi trees. P. The olive-yard. Q. Three ſources of water.

† In the convent of St. PAUL, A. is the church and grot of St. *Paul*. B. The bell. C. A tower. D. The window by which they enter. E. The cells of the monks. F. The mill. G. The garden. H. A ſpring of water that is a little ſalt, *Pococke*, I. p. 128.

*ium*e, and ſalt-fiſh, with which they are ſupplied from the *Red-Sea*.

Of the other inhabitants *of* Egypt.

There are many *Greeks* in *Cairo* and *Damiata*; but very few in *Alexandria* and *Roſetto*. There are few *Armenians* in *Cairo*; but they have a church there given them by the *Coptis*, in lieu of a chapel they yielded to them in the church of the holy ſepulchre at *Jeruſalem*. The chriſtian religion would be at a very low ebb, if the people did not find it convenient to have *Copti* ſtewards of their eſtates, who are well acquainted with all affairs, and are good accomptants. Theſe ſtewards are a ſort of lords in every village, and are protectors of the chriſtians in it. The *Jews* have 36 ſynagogues in *Cairo*, and one in old *Cairo*. There is a particular ſect among them, who live by themſelves, and have a ſeparate ſynagogue; being remarkable for their large noſes, as the other *Jews* are for their eyes. They are the ancient *Eſſenes*, and have now the name of *Charaims*, from *Mekra*, the name by which they call the *Pentateuch*.[p]

The *Arabs* that are in the *Delta*, and above *Cairo*, quite to *Beneſoeff*, are divided into *Felaques*, or *Filaws*; and into *Bedouins*. The

[p] *Pocoke*, I. p. 177.

firſt are peaſants who have their abode in villages, and are entirely ſubject to the government. The others are diſtributed into little companies, each with a chief: they dwell always under tents, and each platoon forms a little camp. As they have no land belonging to them, they change their abode as often as they pleaſe; like the ancient *Nomades*, that are mentioned ſo often in the claſſic writers.[q] Many of the *Arab* chiefs live in a ſtate of independency, and pay little reſpect to the *Turkiſh* government.

The natives of *Egypt* are now a ſlothful people, who delight in ſitting ſtill, hearing tales, and indeed ſeem always to have been more fit for the quiet life, than for any active ſcenes. This idle manner of living is probably one great reaſon of the fertility of their invention, with regard to their ancient heathen religion, and of their making ſo many extravagant fables; out of which the *Greeks* might take ſome of the moſt beautiful, as a foundation for their religion and poetry, and ſo they paſſed to the *Romans*. This indolence may be owing to the great heat of the country, that enervates them, and inclines them to the unactive life. They are alſo malicious and envious to a great degree, which keeps them from uniting and ſetting up for themſelves. Though they are very ignorant, yet they have a natural cunning and

[q] *Norden*, I. p. 96.

and artifice as well as falſehood; which makes them always ſuſpicious of travellers, that they want to find treaſures: but as they ſee they do not actually find them, they imagine they can by magic art draw away the money, which they think may lie hid in the earth; being ſo ignorant that they cannot otherwiſe conceive why they ſhould come ſo far to ſee ruins. This notion often occaſions a traveller much trouble, and ſometimes prevents his ſeeing every thing as he would: however, they have learnt from the *Arabs* hoſpitality, and ſomething of that ſtrict virtue of fidelity, in ſtanding by thoſe that are under their protection. The people of the country are chiefly employed in tilling the ground, which is not attended with much labor: but the bringing water to it is often very troubleſome. The *Arabs* love plunder, and the roving ſort of life to which they are led by this diſpoſition. The buſineſs of attending cattle ſeems not ſuited to their genius: they have good horſes, and manage them and their pikes with much addreſs. Thoſe on foot uſe poles, with which they dextrouſly fence off the ſpear.

Another ſort of people are thoſe they call *Turks*, in diſtinction from the natives of the country and the *Arabs*; being thoſe who are ſent by the grand ſignor, and the ſlaves, as alſo their deſcendants, and all in general of foreign extraction. Theſe are moſt covetous

of

of money, and desirous of power; most subtle and ingenious in carrying on any affair to obtain their ends; and most surprizing things have been managed and brought about by them in *Cairo*, with the utmost policy and secrecy. These distinguish themselves from the other by what is strictly the *Turkish* dress.

Castles and Garrisons. The *Turkish* emperors have been able to keep this once potent kingdom under their subjection and oppressive government, with a small force; which has been done by judiciously stationing the troops in their respective castles or garrisons. The most considerable of these are at *Cairo*, *Rosetto*, *Alexandria*, *Damiata*, the *Labyrinth*, *Adjeroute*, and two or three more, of less consequence; since *Selim* ruined all that were in a condition to defend themselves. All these have their respective garrisons, consisting of *Janissaries*, or *Assafs*, commanded by a bey, or other military officer, whose post gives him the title of aga; who have their subalterns under them, called *Schorbassis*, with whom they form the divan. Their power, however, extends no farther than the fortress they command; though they seldom fail of stretching it beyond these limits, whenever they have an opportunity of enriching themselves by intermeddling in any affairs in their neighbourhood; where they set up for judges without appeal, and commonly de-

cide

Vol. V. p.

The Mahometan Pilgrims going to Mecca?

cide in favor of the higheſt bidder: though if the other party hath powerful friends, he may bring his cauſe before a higher tribunal, where he may obtain a reverſion of the ſentence, and be a means of puniſhing the unrighteous judge.

Of GRAND CAIRO, ALEXANDRIA, ROSETTO, DAMIATA, *and other remarkable places in* Egypt.

I. GRAND CAIRO, or *Kayro*.

OLD *Cairo* ſeems to have ſucceeded to the town and fortreſs of *Babylon*, which is thought to have been on mount *Jehuſi*, at the ſouth end of old *Cairo*; of which we have already given a deſcription.[a] The city of *Grand Cairo* has been much magnified as to its extent, and the number of its inhabitants. It conſiſts now of three towns or cities; that is old *Cairo*, *Cairo* properly ſo called, and the port called *Bulac*. A third city was built between the old and new cities called; *Kebaſeh*, which is now in ruins. Old *Cairo* is reduced to a very ſmall compaſs, and is not above two miles round: but it is the port for the boats that come from *Upper Egypt*; and ſome of the beys have a ſort of country houſes here, to which they retire at the time of the high *Nile*.[b] *Bulac* is the port for all boats

[a] See our vol. IV. p. 178—184.
[b] *Pococke*, v. I. p. 26.

boats that come up the river from the parts of *Delta:* it is about a mile from new *Cairo*, and near two miles in compaſs: here they have a cuſtom houſe, with many warehouſes and canes for travellers; though it is remarkable for nothing but a fine bagnio.[c]

New CAIRO is ſituated under the 23d degree, and 58th minute of north latitude; therefore cannot be eſteemed a moderate or delightful clime; eſpecially as the heat of it is increaſed by the burning ſandy ſoil about it, and the mountainous ridge which reflects it in a kind of focus. The city ſtands about a mile from the river, and extends eaſtward near two miles to the mountain, a little above the place where the *Nile* ſeparates itſelf into two branches for forming the *Delta*.[d] It is about ſeven miles in circumference: but it is ſaid to have been much larger when it was the centre of trade from the *Eaſt Indies*; though it ſtill continues to be the chief mart and metropolis of the kingdom. It was walled round, and part of

[c] *Ibid.* p. 29. [d] *Ibid. Norden*, I. p. 61. According to Dr. *Shaw*, "*Kairo*, or *Al Kahirah*, or in the eaſtern appellation, *Al Meſſer*, lies nearly two miles to the eaſt of the *Nile*, and fifteen to the ſouthward of the *Delta*; as *Memphis* which lay over againſt it, on the weſtern ſhore, is ſaid to have done. It is built in the form of a creſcent, under the northern ſhade of that mountain, where the ancient city of the *Babylonians* was ſituated. *Shaw*'s *Travels*, 2d edit. 4to. p. 294.

of the walls of free-ſtone remain to the north-eaſt of the caſtle, and ſome to the ſouth; which are built of ſemicircular towers, and ſeem to have been made in imitation of the outer walls of *Alexandria*. There are likewiſe three very grand gates that were built by the *Mamalukes*: the workmanſhip of them is very good; and amidſt all the ſimplicity of the architecture, every one muſt be ſtruck with the ſurprizing magnificence of them. One of them to the ſouth is called *Babel Zuile*, the gate of *Zuile*, from a ſuburbs of that name to which it leads. Under the arch of the gate is a piece of rope faſtened to a hook, where they ſay *Toman Bey*, the laſt *Mamaluke* ſultan, was hanged by order of ſultan *Selim*, after he had been tortured to reveal treaſures, and carried through all the ſtreets on a lame camel, dreſſed in ragged clothes, and his hands bound. Another gate is *Babel Naſſer*; and they ſay that ſultan *Selim* made his public entrance through this gate. A little to the ſouth of it is a gate ſtill more magnificent, which is called *Babel Futuh*, or the *Gate of Victory*: it is of hewn ſtone, very high, and has a ſquare tower on each ſide, the water tables of which are richly adorned with ſculptures.[e]

The canal that comes out of the *Nile* at old *Cairo*, goes all through this city; yet it is

[e] *Pococke*, p. 30.

is ſeen only from the back of the houſes that are built on it: there are ſeveral bridges over it; but when dry it is as a ſtreet, along which the common people frequently go; though it has a diſagreeable and unwholſome ſtench.

[f]This khalis, the *Amnis Trajanus* of the ancients, is little more than five miles long: therefore the city is much inferior in extent to ſeveral cities in chriſtendom.[g]

If one imagines that there are ſeveral ſquares or places about the city, from a quarter to three quarters of a mile round, contrived ſo as to receive and hold the water of the *Nile*, that is conveyed to them by the canals when the river riſes, it may give ſome idea of the ſeveral lakes that are about the city during the greater part of the year. Nothing can be conceived more beautiful, than to ſee thoſe places filled with water, round which the beſt houſes in the city are built: and when the *Nile* is high in the ſummer, it is an entertaining proſpect, to ſee them covered with the fine boats and barges of all the great people, who come out in the evening to divert themſelves with their ladies. Concerts of muſic are never wanting, and ſometimes fireworks add to the amuſement; all the houſes round being in a manner illuminated, and the windows full of ſpectators

[f] *Ibid.* [g] *Shaw*, p. 295.

tors to behold this glorious ſight. The ſcene is much altered when the waters are gone off, and the mud appears; but is ſoon ſucceeded by a more agreeable view of green corn, and afterwards of harveſt, in the middle of a great city, on thoſe very ſpots where the boats were ſailing a few months before.[h]

The ſtreets of *Cairo*, as of all the *Turkiſh* cities, are very narrow: the wideſt goes the length of the city from the gate *Naſſer* to the gate *Zuile*; but would be looked on as a lane in *Europe*. The other ſtreets are ſo narrow, that they frequently make a roof from one houſe to the other, over the ſtreet, and put a ſlight covering on it to defend them from the ſun: but the ſtreets are neither paved, nor cleaned from duſt and dirt; being only watered twice or thrice a day, before the houſes of the better ſort of people, more for coolneſs than cleanlineſs.

Their houſes are neither airy nor pleaſant; the beſt of them being commonly built round a kind of court, without ornament, or even windows fronting the ſtreets; the lower part built with ſtone, and above a ſort of cage-work, ſometimes filled up with unburnt brick: the whole is a very diſagreeable ſight, to thoſe who have ſeen

h *Pococke*, p. 30. *Sandys*, p. 94.

only *European* cities, that have ſomething of outward regularity, as well as conveniency and beauty within. The inſide is as plain as the out; nothing but uſe being regarded in their apartments and furniture, except their ſaloons, wherein they receive their friends and acquaintance, which are a little more ornamented. Upon the whole, they have hardly any fence againſt the torrid heats of an almoſt vertical ſun, except that of the north winds, which commonly blow during the hot months of *June*, *July*, and *Auguſt*; and ſometimes with ſuch piercing coldneſs, as to oblige the better ſort to exchange their lighteſt garments for others lined with fur. So that, whenever theſe winds fail them at that ſeaſon, they are forced to endure a more ſcorching heat than thoſe under the torrid zone: and, when they chance to blow by intervals, the tranſition from heat to cold is not only diſagreeable and painful to a great degree, but frequently occaſions as dangerous diſeaſes as the poiſonous ſteams ariſing from their exhauſted canal.

The city is exceeding well regulated for its ſecurity, eſpecially by night; for moſt of the ſtreets, or at leaſt each end of every diſtrict or ward, has a gate and porter to it, who ſhuts up the gate as ſoon as it is dark; and to many of theſe wards is a guard of *Janizaries*; ſo that no idle people can go about

about the ſtreets at night. Some little ſtreets conſiſt only of ſhops, without any houſes. There are alſo ſeveral places for ſhops like our *Exchange*, called *Bezeſtans*, which are ſhut up at night; and ſhops of the ſame trade are generally together in thoſe as well as in the ſtreets.[i]

There are ſuch a great number of moſques in this metropolis, that ſome writers have reckoned them to amount to 720, with minarets or towers, and each its preacher; as alſo 420, which have neither towers nor preachers, but are a kind of chapels or oratories. Some of the former are grand and beautiful: but that which exceeds them all, both as to the ſolidity of its building, and a certain grandeur and magnificence that ſtrikes in a ſurprizing manner, is the moſque of ſultan *Haſſan*, built at the foot of the caſtle-hill. It is very high, of an oblong ſquare figure, crowned with a corniſh all round that projects a great way, and is adorned with a particular ſort of a groteſque carvings after the *Turkiſh* manner. The entrance to it is finely inlaid with ſeveral ſorts of marble, and carved in like manner at top: the aſcent was by ſeveral ſteps, which are broken down, and the door walled up; becauſe the rebels often took ſhelter there in times of public inſurrections: and the place

[i] *Pococke*, p. 31. *Sandys*. p. 93.

is ſo ſtrong, that now there is always a garriſon of *Janizaries* within that diſtrict, in apartments adjoining to the moſque.[k] Between it and the caſtle is a ſpacious piazza; which is the only one in the whole city.—To the north eaſt end of the town is another fine moſque called *Kubbeel-Azab*, or the *cupola of the Azabs*; becauſe it properly belongs to that military corps. It is 60 feet high, with a beautiful dome over it, raiſed on a baſe of ſixteen ſides, in each of which is a window. The room is wainſcotted round eight feet high in pannels, with all the moſt valuable marbles, among which are ſeveral fine ſlabs of red and green porphyry: the borders round the pannels are carved and gilt; and a ſort of frize ranges round, in which are ſentences cut in large golden *Coptic* characters. The walls above this are adorned with *Arabic* inſcriptions, in letters of gold; and the whole cupola is painted and gilt in the fineſt manner. All over the moſque are hung a great number of glaſs lamps and oſtriches eggs: adjoining to it are ſeveral apartments for the prieſts; and alſo ſome grand ones for great people, who ſometimes come and reſide there. This great edifice is ſaid to have been built by *Jaafar*, who conquered *Egypt* for the khalif *Moezz*, and founded *Cairo*; after which, he

k *Pococke*, p. 31.

he desired the khalif to give him leave to prepare a place fit to offer him a sherbet in, on his return from *Mecca*.[1]

A part of the town to the south is called *Tailoun*, from a general of that name, who built a palace and mosque here, which are now ruined. In this quarter is another large mosque, said to resemble that of *Mecca*: and an old building, which seems to have been the quarter of the body of soldiers called *Cherkes*, to whom it still belongs, and goes by their name.

The CASTLE. To the east of *Tailoun* is the CASTLE *of Cairo*, situated on a rocky hill, which seems to be separated by art from the east end of the mountain *Jebel Mocattham*; and it is said this castle was built by *Saladin*. There are two entrances to it on the north side; one to the west is called the gate of the *Azabs*; the other to the east, the gate of the *Janizaries*. The descent by the former is narrow, and cut through the rock: the way is by a high wall, on which at a great height is a relief of a large spread eagle; and so the entrance is opposite to the building that is called *Joseph*'s hall. The ascent by the gate of the *Janizaries* is more spacious and grand: on each side of the inner gate is a tower of many sides; and farther on at another en-

1 *Ibid.* See our vol. IV. p. 175.

trance is a large round tower on each ſide, oppoſite to the great moſque. The caſtle is walled all round; but is ſo commanded by the hill to the eaſt, that it can be a place of no ſtrength, ſince the invention of cannon. At the weſt of the caſtle are remains of grand apartments; ſome covered with domes, and adorned with *Moſaic* pictures of trees and houſes, that belonged to the ancient ſultans, and have ſince been inhabited by the paſhas: but this part of the caſtle is now only uſed for weaving, embroidering, and preparing the hangings and coverings they ſend to *Mecca* every year. — Over this is a higher ground to the eaſt, near the grand ſaloon, commonly called *Joſeph*'s hall; from which there is a moſt delightful proſpect of *Cairo*, the pyramids, and all the country round. To the weſt part of the caſtle is the jail; which the common people will have to be the priſon where *Joſeph* was confined. — The well in the caſtle is called *Joſeph*'s *well*; not from the patriarch, but from a grand vazir of that name, who had the care of this work under ſultan *Mahomet*. They call it the *Beerel-Hallazoune*, or *ſnail-like-well*; which, with the ſtair caſe that goes winding round it, are hewn out of the natural rock. This well conſiſts of two ſtages; being in all about 44 fathom deep. The upper ſtage is 16 feet broad one way, and 24 the other: the water is brackiſh,

and

and drawn up, by oxen, in the *Perſian* wheel.[m]

This caſtle is about a mile in circumference, and is like a little town: but the moſt part of it is in a very ruinous condition. About the middle of it is a large court, on the ſouth ſide of which are the paſha's apartments,

m *Pococke*, I. p. 34. *Shaw*, p. 295. *Norden* ſays, this famous well has 18 feet of breadth upon 24 of length: that its depth is 276 feet, from the upper wheel quite to the bottom of the water; and this depth is parted into two diviſions. At the end of 146 feet we meet with a ſtop, or reſting place; upon which they draw water from the bottom, by means of a ſecond wheel with a rope of earthern pitchers. This reſting place is a little lower than the middle of the whole depth; for from thence to the bottom of the well there remain no more than 130 feet. This ſecond platform has no more than 15 feet of length upon 9 of breadth. All this well is cut neatly in the rock, which ſerves as a rampart to the deſcent by the ſide of the well: and they have contrived, at certain diſtances, ſome windows to give light. It enters by the mouth of the well, and ſerves for the deſcent of the oxen, that are deſtined to draw up water by the ſecond wheel. From thence quite to the bottom there run other ſtairs, or deſcent, which makes the ſame figure; excepting that it is not ſo wide as the firſt; having only between 3 and 4 feet of breadth, and ſix of height: nor has it any parapet to the ſides; being all open, which renders the deſcent very dangerous. At the bottom of this laſt deſcent is the baſon, or ſpring of water; which has between nine and ten feet of depth. The taſte of it is a little ſaltiſh: and indeed they do not make uſe of it in drinking, unleſs in caſe of a ſiege, or in ſome other exigency. *Norden*, I. p. 66.

apartments, and the *Great* DIVAN, over the *Karameidan*, or black place to the ſouth. When the divan of beys are aſſembled, under the *Kaia*, or prime miniſter, an *European* may go in with the conſul's dragoman, or interpreter; and being conducted afterwards to the paſha's coffee-room, is civilly entertained by his people with ſweetmeats and coffee. The *Mint* alſo is near, where they coin their gold; and ſome ſmall pieces called medines, which are of the value of three farthings, being of iron, waſhed over with ſilver; for the baſe money of *Conſtantinople* will not paſs in *Egypt*.

To the ſouth of the caſtle, extending away to the ſouth eaſt, is a ſort of ancient ſuburbs, called *Caraffa*. At the entrance to this place are ſome magnificent tombs covered with domes, ſaid to be the monuments of ſome *Egyptian* kings. The people ſay they are the khalifs, the relations of *Mahomet* who conquered this country; and ſuch is their veneration for them, that they oblige *Chriſtians* and *Jews* to deſcend from their aſſes, out of reſpect, when they paſs this way. *Caraffa* ſeems to have been the ancient univerſity for the united ſtudies of their law and divinity: but it is now like a plain of ruins to the ſouth of mount *Duiſe*; being the remains of many colleges and convents of derviſhes, where it is reported were ſo great a number, that a ſtranger could

paſs

paſs a year at free coſt, only ſpending one day in each of them. On an adjacent height, to the right, is the great moſque of *El-Imam-Shafei*, one of the four great doctors of the law, who is held in great veneration among them, and whoſe ſepulchre is there: it is called *La-Salehiah*, from a title they gave *Saladin* who built it, together with an hoſpital and college; and he obliged all the doctors of *Egypt* to follow the doctrine of this relation of *Mahomet*, who was a native of *Gaza*.[n]

Three or four miles from the city is *Baſetin*; ſo called from the gardens that are there: and about two miles from it, is the burial place of the *Jews*. On the top of the hill of *Jebel Duiſe*, towards the weſt brow of it, are two rooms cut near the ſurface of the rock, with holes on the top to let in light; over which is a raiſed place, where the great men often go, and enjoy one of the fineſt proſpects in *Egypt*, commanding a view of *Cairo*, and of all the country, eſpecially into *Delta*, as far as the eye can carry. To the eaſt, over the ſouth clift, is the moſque in which the *Sheik Duiſe* is buried, who has given name both to the hill and moſque. Within the moſque is painted all with flowers, on a red ground: near it are buried ſeveral of his children, and

[n] *Pococke*, I. p. 35. See this vol. p. 4. 20.

and the ſons of ſome paſhas. Beyond this moſque, on a hill, is a ſolid building of ſtone, three feet wide, built with ten ſteps, and at top three feet ſquare; on which the ſheik mounts to pray upon any extraordinary occaſion, when all the people go out; as at the beginning of a war, or when the *Nile* does not riſe as they expect it ſhould: but without all the towns in the *Turkiſh* dominions, they have ſuch a praying place. Under this hill, to the north, are the burial places called *Keick Bey*, where are a great number of magnificent tombs, covered with cupolas; and ſeveral large moſques built over the burial places of great men, extending far above a mile to the north eaſt. In one part, many of the relations of *Mahomet* are interred; probably of the families of the ancient khalifs; and theſe places are eſteemed ſo ſacred, that it is not permitted for *Chriſtians* to go among thoſe ſepulchres.

In *Cairo* there are ſeveral *Bagnios*, ſome of which are very handſome within; being places of great reſort in the *Turkiſh* dominions, both on a religious account, to purify themſelves; and alſo as places of refreſhment and diverſon, eſpecially for the women, who once or twice a week ſpend moſt of the day in the bagnios, and are glad of ſuch a pretence to get out of their confinement: but the ladies are deprived of this public opportunity of bathing among the great people, who have bagnios prepared for them in their own houſes.

They

They have alſo many *Canes* in this city; which they call *Okelas*. Theſe are indifferent buildings round a court, and are commonly appropriated to merchants of a particular country, with their merchandize. There is one for thoſe of *Nubia*, and the black ſlaves and goods they bring with them; and another for white ſlaves from *Georgia*. They have alſo ſeveral *Canes* at *Bulac*, in all which ſtrangers are accommodated with a room at a very ſmall price; though with nothing elſe: ſo that, excepting the room, there are no greater accommodations in theſe houſes, than in the deſarts, unleſs from the conveniency of a market near.[o]

Some writers have computed that there are two millions of people in *Cairo:* but this account muſt be greatly exaggerated; though it is poſitively affirmed, that ſeven thouſand have died in one day of the plague; in which they ſay they can make an exact computation, from the number of biers that are lett to carry out the dead. However, it is allowed, by all writers and travellers, that this city is very populouſly inhabited by a mixture of all nations; ſuch as original *Egyptians*, among whom are comprehended the *Coptic Chriſtians*; *Arabians*; people of *Barbary*, and other weſtern parts of *Africa*;

[o] *Pococke*, I. p. 37.

as alſo great numbers of *Berberines* from *Nubia*. Theſe laſt are a molotto race, and keep a kind of government among themſelves; thoſe of ſuch a part of the country chuſing a ſheik, who takes care of all newcomers to recommend them to places, and to ſupply them with money when they are out of ſervice, or ſick, for which they have a common purſe. Beſides, there are ſome of the *Turcoman* race, ſuch as are ſent from *Conſtantinople* to fill ſome places, or ſuch as the paſhas bring with them, and chance to ſettle there: but the greater part of the inhabitants of *Cairo* are deſcended from the *Mamalukes*. There are alſo ſome *Greeks*, a few *Armenians*, and many *Jews*. The *Europeans* ſettled here are chiefly *Engliſh* and *French*; with ſome *Italians* from *Venice* and *Leghorn*. The *Franciſcans* dependent on the convent at *Jeruſalem*, have a large monaſtery here; and the ſuperior is called the vice prefect of *Egypt*, the guardian of *Jeruſalem* having the title of prefect. But there is another convent of *Franciſcans*, who are ſent miſſionaries from *Rome* with a ſuperior: he is alſo called the prefect of *Egypt*, and commands three convents they have in *Upper Egypt*. Theſe live on a ſmall allowance from *Rome*, and on the charity of their diſciples: they are under the protection of the *Engliſh*, who are ready to protect all *Chriſtians* in theſe countries: the other *Franciſcans*,

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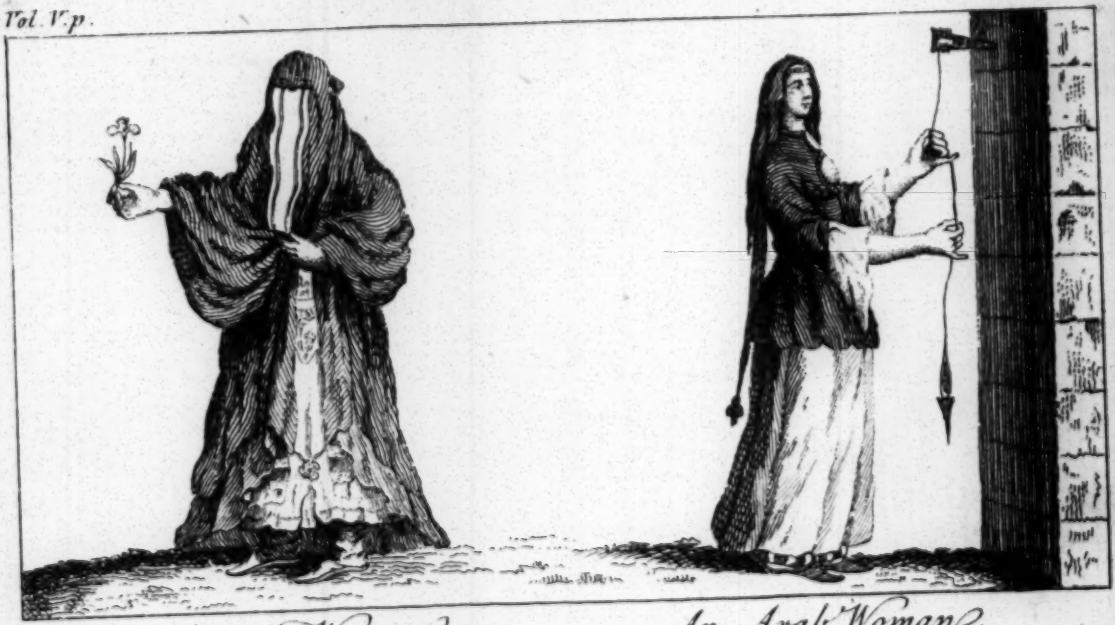
Vol. V. p.



An Egyptian Woman.

An Arab Woman.

a convent of *Capuchins*, and another of *Jeſuits*, are under the protection of the *French*.

The *European* merchants ſettled here, conſidering how much they are confined, live agreeably enough among themſelves; are generally ſociable with thoſe of their own nation; and want nothing to make their time eaſy and pleaſant in ſuch a plentiful country. The morning is devoted to buſineſs, and the remainder of the day to ſuch diverſions as the place affords; being often paſſed in riding out to the fields and gardens to the north of *Cairo*, where little danger is to be apprehended for about a mile out of town. They have a relaxation from buſineſs both on the *Chriſtian* and *Jewiſh* ſabbath, as the *Jews* tranſact a great part of their affairs. When the *Nile* is high, and little buſineſs is done, they ſpend their time in the houſes they have at old *Cairo* and *Gize*: ſo that ſtrangers paſs their time as agreeably as the circumſtances of the place will admit. The gentlemen here ſhew them all manner of civility; eſpecially ſuch as come out of curioſity, who never fail to meet with a kind reception in their houſes, which they eaſily oblige them to make their home, as it is very difficult to be accommodated otherwiſe.[p]

When *Engliſh* proteſtants die at *Cairo*, they are buried in the *Cemetery* belonging to the

[p] *Pococke*, I. p. 39.

An Egyptian Woman.

An Arab Woman.

Greeks, and have their ſervice read over them; unleſs they have a chaplain of their own to perform that office according to their own liturgy.

The conveniency of water-carriage makes *Cairo* a place of great trade; for there are few arts in any tolerable perfection higher up, or indeed in any other part of *Egypt*; ſo that all the country, up the *Nile* at leaſt, is ſupplied with moſt things from this metropolis. As there is little credit among the *Turks*, and as they ſeldom truſt one another to negociate any buſineſs by bills, or riſque their money in the hands of any one; this always occaſions a great conflux of people to *Grand Cairo*: ſo that near a quarter of the ſouls in the city are not fixed inhabitants; and as they are not afraid of the plague, but come to the city when it is infected, it may be ſuppoſed that a great number of the people who die of that diſtemper, are thoſe who come every day to *Cairo* about their affairs.[q]

It is ſurprizing, that ſuch a great multitude of people ſhould in general live ſo peaceably and quietly as they are ſaid to do in *Cairo*, under ſuch a deſpotic government: but the natives are kept under by fear, and the others by policy: the former are taught to ſubmit to the yoke; and the latter to purchaſe their peace.

"Such

[q] *Ibid.*

"Such is this city, the faireſt in *Turky*; yet differing from what it was as from a body being young and healthful, doth the ſame grown old and waſted with diſeaſes."[r]

II. ALEXANDRIA.

The ancient *Alexandria* has been deſcribed by us in its proper place:[s] but it has been ſubjected to ſo many revolutions, and ſo often ruined, that we ſhould have at preſent ſome difficulty to find it, if we were not directed by the ſituation of its ports, aud ſome antique monuments.[t]

Scanderon, as *Alexandria* is now called by the *Turks*, has two ports; the new one, to which the veſſels of *Europe* reſort; and the old one, where thoſe only from *Turkey* are admitted. The former is what *Strabo* calls the *Great Port*, lying to the eaſtward of the *Pharos*: the other is his port of *Eunoſtus*, where was alſo the *Cibotus*, which had formerly a communication with the *lake Mareotis*, that lies behind it to the ſouth. The preſent city is ſituated betwixt them, upon what was probably the *Septem Stadium* of *Strabo*; whereas the old city lay farther towards the N. and N. E.[u]

[r] *Sandys*, p. 95.

[s] See our vol. II. p. 112—121. vol. III. p. 56, 60, 72, 84, 93, 117, 140, 196, and at p. 206 is a view of the ancient city and port of *Alexandria*, and iſle of *Pharos*.

[t] *Norden*, v. I. p. 1.

[u] *Shaw*, p. 292. *Pococke*, I. p. 2, 5.

The entrance of the new port is defended by two caſtles, of a bad *Turkiſh* ſtructure, and which have nothing remarkable but their ſituation; ſince they have ſucceeded edifices very renowned in hiſtory. That which they call the *Great Pharillon*, has in the middle a little tower, the ſummit of which terminates in a lanthorn, that they light up every night; but which does not give much light, becauſe the lamps are ill ſupplied. The caſtle has been built upon the iſland of *Pharos*, which it occupies ſo entirely, that if there are ſome remains of that marvel of the world, that *Ptolemy* had cauſed to be erected there, they continue concealed from the curious. It is the ſame with regard to the other caſtle, the *Little Pharillon*. There are no footſteps of the famous library, which, in the time of *Ptolemy*, was conſidered as the moſt beautiful that had ever been ſeen. Each of theſe two iſlands is joined to the continent by a mole. That of the iſland of *Pharos* appears to be 3000 feet in extent, and is made partly of bricks and partly of free ſtone. It is vaulted through its whole length; its arches are in the *Gothic* taſte, and the water can paſs underneath: but it is not credible that the *Saracens* or the *Turks* have been the inventors of it.[w]

Conſidering the great devaſtations which have attended the *Saracen* conqueſts in other places,

[w] *Norden*, I. p. 4. 21.

places, it is ſomewhat extraordinary, that the greateſt part of the ancient walls, together with their reſpective turrets, ſhould have continued entire, quite down to this time. In the ſame condition likewiſe are the ciſterns; which were annually ſupplied with water at the overflowing of the *Nile*. Theſe were of a great depth, having their walls raiſed, by ſeveral ſtages of arches, upon which the greateſt part of the city itſelf was erected.[x]

The ſea has gained much on the iſle of *Pharos* every way, except to the ſouth: and the weſtern part of the old iſland is now called the *Cape of the Figs*; becauſe it is famous for producing that fruit in great perfection.

The old walls of the city ſeem to have been built on the height, which extends from cape *Lochias* towards the eaſt; for the remains of a grand gateway are to be ſeen in the road to *Roſetto* at this high ground, and the foundations of the walls may be traced from thence to the canal. The outer walls round the old city are very beautifully built of hewn ſtone, and ſeem to be ancient; all the arches being true, and the workmanſhip good. They are defended by ſemicircular towers, 20 feet diameter, and about 130 feet apart: at each of them are ſtairs to aſcend to the battlements; and there is a walk round on the top of the walls built

The OLD CITY.

[x] *Shaw*, p. 292. *Sandys*, p. 89.

on arches. Theſe walls, as they now ſtand, ſeem to have encloſed all the city, except the palace of the kings to the north-eaſt. The inner walls appear to be of the middle ages, being much ſtronger and higher than the others, and defended by large high towers.[y]

The old city is entirely ruined, and the materials carried away to build the new; for except a few houſes at the *Roſetto* and *Bagnio* gates, there are only ſome few moſques, and three convents within the old walls. One of the moſques is called the moſque of a thouſand and one pillars; where they ſay was a church dedicated to St. *Mark*, and the patriarch reſided at it: being near the gate without which the evangeliſt was martyred, as they report. The other great moſque is that of St. *Athanaſius*, where there certainly was a church of that name. At the church of the *Copti* convent they ſhew the patriarchal chair: they alſo pretend to have the head of St. *Mark*; and ſome even ſay that his body is there. At the *Greek* convent they ſhew ſome things, which, they ſay, relate to the martyrdom of St. *Catherine* in this city. The *Latins* likewiſe have their convent in the old city, belonging to that of *Jeruſalem:* and there are always ſome poor *Arabs* encamped about within the walls; which makes it dangerous to be abroad after ſun-ſet, when all the company begin to retire.

[y] *Pococke*, I. p. 5.

retire. At the South-weſt corner is a large caſtle, with a few ſoldiers in it: but no *Europeans* are admitted there. In the gates are many fine pieces of granite; and fragments of columns of beautiful marble are ſeen all over the old city, as ſo many remains of its former grandeur and magnificence.[z]

Inſtead of thoſe ancient and magnificent ſtructures which travellers may have heard or read of, they muſt expect to behold little elſe but their ruins, fragments of ſtately walls, and tottering towers and caſtles, whoſe architecture ſeems the work of the *Saracens*. Here they will ſee the moſt ſumptuous temples converted into plain moſques; ſome of the fineſt pieces of architecture artleſsly ſcattered, and employed to patch up an ordinary dwelling; the royal palace become a common priſon for ſlavery; the once numerous and opulent inhabitants dwindled into a ſmall parcel of ſtrangers; and a multitude of miſerable wretches, ſervants, and ſlaves, employed in lading, unlading, and carrying of merchandize.[a]

The NEW CITY *of* ALEXANDRIA.

It may juſtly be ſaid, that in the new city of *Alexandria* we find a poor orphan, whoſe ſole inheritance has been the venerable name of its father. The vaſt extent of the ancient city is contracted in the new, to a little neck of land, between the two

[z] *Ibid.* p. 7. *Sandys*, p. 89. *Norden*, I. p. 10. 20.
[a] *Norden*, I. p. 37.

two parts. A place formerly ſo famous for the extent of its commerce is no longer any thing more than a mere place of embarking. It is not a phœnix that revives from its own aſhes; being at moſt a reptile ſprung from the dirt, duſt, and corruption, with which the alcoran has infected the whole country.[b]

In general, this is the portraiture of the *Alexandria* of our time; which is built on the ſtrand to the north, without the wall, on the ground that ſeems to have been left by the ſea, and makes a very mean appearance. In ſeveral houſes built round courts on porticos, they have placed a great variety of pillars, moſtly granite, which were the ornaments of the ancient city. The old city was in a flouriſhing condition when the trade of the *Eaſt-Indies* was carried on that way by the *Venetians*; and the decay of it may be dated from the time the paſſage was found out by the *Cape of Good Hope*, when the commerce took another channel: but when the trade of coffee and other commodities began in ſome meaſure to flouriſh, towards the middle of the laſt century, the preſent city began to riſe out of the ruins of the old.[c]

The ancient relics of *Alexandria* have been ſo far diſfigured, by time and other accidents, or are ſo far buried in the ſand and rubbiſh, that

[b] *Ibid.* p. 38. [c] *Pococke*, p. 7.

that there remains little elſe in and about this city, worth the attention of the curious, except the famous *Corinthian* column, and two obeliſks.

Pompey's Pillar.

The column called POMPEY'S PILLAR, is ſituated on an eminence, about a quarter of a mile to the ſouth of the walls, and may be ſuppoſed to have been erected after *Strabo*'s time, as he makes no mention of ſuch an extraordinary monument. It might be ſet up either in honor of *Titus*, or *Adrian*, who were in *Egypt*. The pillar is apparently the greateſt and moſt magnificent column that the *Corinthian* order has produced. The ſhaft is about 89 feet, and is of one ſingle piece of red granite marble: the capital is of another piece of marble: the pedeſtal of a greyiſh ſtone: and the whole height is about 118 feet. There are ſome ſigns of a *Greek* inſcription on the weſt ſide, which can hardly be diſcerned, unleſs the ſun ſhines on it: a great part of the foundation hath been removed, in expectation of finding a treaſure; and the whole fabric ſeems now to reſt entirely on a block of white marble, which, upon being touched with a key, gives a ſound like a bell. M. *de Maillet* formed the project of tranſporting this pillar to *France*, and repreſented it as reſting only upon a ſingle ſtone.[d]

Of

[d] *Pococke*, I. p. 8. *Norden*, I. p. 16. *Shaw*, p. 295.

Of the two obeliſks, called the *Needles of Cleopatra*, one is broke, and part of it lies on the ground. The height of that which is ſtanding is about 63 feet, and might be before the temple of *Neptune* [e]

If any thing beſides has eſcaped the injuries of time, in this city, more than others, it is the great number of its ciſterns, which are filled yearly with the waters of the *Nile*, by a canal that goes under the name of *Cleopatra*, and begins about two leagues from *Roſetto*, from whence it conveys them to *Alexandria*. This is the only water they have; and, when it fails, they are obliged to ſupply themſelves with it from *Roſetto*. Theſe noble reſervoirs are now reduced to ſix, and are but ill looked after; whilſt the far greater part of the reſt are filled up with earth, as well as the grand pillars that ſupported them; which were made of brick, and covered over with a matter impenetrable by water [f]

To the weſt, beyond the canal of *Canopus*, are ſome *Catacombs*; [g] which conſiſt of ſeveral apartments cut in the rock, on each ſide of an open gallery. On both ſides of theſe apartments are three ſtories of holes, big enough to depoſite the bodies in. Here we may ſuppoſe the ſuburbs began, in which were gardens, ſepulchres, and places to prepare the bodies

[e] *Pococke*, p. 7. [f] *Norden*, p. 20. *Pococke*, p. 6.

[g] See our vol. II. p. 71—75.

bodies for interment. The *Catacombs* extended above a mile to the weſt, and there are a great number all along by the ſea: but many have been waſhed away by the water, which in ſuch a long tract of time has gained on the free-ſtone rock, as appears by the remains of them ſeen in the ſea. The moſt extraordinary catacombs are towards the farther end, and may be reckoned among the fineſt that have been diſcovered; being beautiful rooms cut out of a rock, and niches in many of them, ſo as to lay the bodies in, adorned with a ſort of doric pilaſters on each ſide.[h]

The great lake *Mareotis*, which was formerly navigable, is now generally dry, and has only water in it for ſome time after great rains.

It may be aſked, what is become of that great quantity of ruins, that the general deſtruction of ſo great[i] a city as *Alexandria* muſt have occaſioned? Suitable places have been aſſigned them in *Alexandria* itſelf, where they muſt be deeply buried under ground: but no traces are left of the tomb of *Alexander*, the ſerapium, or the muſæum.[k] Let the reader conſider, how much the ancient pavement of *Rome* has been raiſed, on account of the ſacking and ruin of that ancient capital of the world,

[h] *Pococke*, p. 9. *Norden*, p. 21.

[i] See our vol. II. p. 121.

[k] *Norden*, p. 34. *Pococke*, p. 4.

world, and he will be eaſily perſuaded, that the ſame thing has happened at *Alexandria*. Moreover, is it not certain that they have tranſported into *Europe* a great number of theſe ruins, at all times? They continue to do it in like manner every day; and *M. Norden* ſays, he ſaw large pieces of columns, and other remains of antiquity, put on board *French* veſſels. It it true, they take away in this manner but little at once; though it makes a great ſum in ſucceſſion of time. If *Alexandria* was under a government leſs ſuſpicious and reſerved, a traveller might examine things more nearly, and give reaſons perhaps more evident: for want of which, the reader muſt be content with the few obſervations that it is poſſible to make in ſuch a country as this.[1]

Inhabitants. *Alexandria* is computed to contain about 15,000 inhabitants, who are a ſtrange colluvies of different nations, as well as from various parts of the *Turkiſh* empire; all in general given to thieving and cheating; and ſeditious above all others, were they not kept in awe by the ſeverity of the government. The military men, and particularly the *Janizaries*, have ſuch a bad character, that they very well anſwer what *Cæſar* ſays of the ſoldiery of *Alexandria* in his time: they raiſe tumults, plunder, and are often guilty

[1] *Norden*, p. 32.

The Mahometan Pilgrims going to Mecca.

guilty of aſſaſſinations; yet it is difficult to get any juſtice of them.[m]

The reins of government are held by the *Turks*, who keep garriſons in the two *Pharillons*, and have alſo one in the city itſelf, conſiſting of a ſmall number of *Janizaries* and *Aſſaſs*. The governor, who commands them, is an *Aga*, and has his reſidence in one of the ancient bulwarks: but there is likewiſe a cadis, who judges in civil cauſes. The other *Turks* who dwell there are chiefly artizans or ſhopkeepers. There is among them but a very ſmall number of merchants; who are commonly in good circumſtances, though they do not let it appear much. Some *Arabs* are continually encamped within the walls around; and are always ready to plunder any thing they can lay their hands on in the night.

The *Chriſtian Copti*, *Greeks*, and *Armenians*, that are natives of this country, are to be met with in great numbers in *Alexandria*; yet they make no great figure. They maintain themſelves, pretty nearly, on the ſame footing as the *Turks*; with this difference, that they are generally deſpiſed: however, there are among the *Greeks* and *Armenians* ſome foreigners, who are merchants, and grow rich.

The *Jews* are numerous here; though there is but few rich merchants among them. The

[m] *Pococke*, p. 10. *Cæſar de Bello Civili*, l. 3. c. 93.

moſt conſiderable among them are almoſt all foreigners, and natives of *Conſtantinople*, *Liſbon*, or *Leghorn*: yet it muſt not be imagined, that thoſe of *Alexandria* are the heads of the families. They reſide commonly at *Leghorn*, and extend from thence their branches to *Alexandria*, *Cairo*, *Aleppo*, *Conſtantinople*, *Tunis*, *Tripoli*, and to all the trafficking towns of the *Mediterranean*, eſpecially in the *Levant*. The poorer ſort of *Jews* ſell by retail, what the rich import by wholeſale; by which means, theſe laſt render themſelves very powerful in their nation, and govern it almoſt as ſovereigns. He that refuſes to obey them, has no longer any ſhare in trade, and conſequently becomes miſerable in a little time. His example induces the reſt to ſubmit themſelves to all that the rich decide. Their ſentences are like thoſe of the judge, to whom the *Jews* ſeldom have recourſe; ſince, in all their wants, they are under a kind of neceſſity of applying themſelves to the rich men of their own nation, and of adhering to what they pronounce.[n] They have neither particular privileges, nor any declared protection; but they have the artifice to procure it by their intrigues. They always attach themſelves to the ſtrongeſt, that is, to the chiefs of the government who reſide at *Cairo*. It coſts them money; but they make themſelves amends

[n] *Norden*, I. p. 40.

amends for it elſewhere; for they turn this protection to ſuch advantage, that they commonly get the preference on all occaſions, where any profit is to be had. This gains them reſpect among the *Turks*, and ſecures them from the oppreſſions and inſults, to which other more privileged nations are often expoſed.

All *Europeans* paſs here under the name of *Francs:* thoſe who dwell here are the *French* and *Engliſh:* the former flatter themſelves with having more reſpect; but the latter have a better trade. The privileges of the *French* are very conſiderable; yet their ſtrength is too ſmall at *Alexandria*, to be able to maintain theſe advantages. They have about a dozen merchants there; or rather factors to thoſe of *Cairo*, to whom they have the care of ſending the merchandizes landed here. It is uſual among the *French* of *Alexandria* to ſhew an extreme reſpect for their conſul. In order to make him more conſiderable in the minds of the *Turks*, and of the other nations, they endeavour to give an high idea of his power and to illuſtrate his birth in ſuch a manner, that it is not their fault, if he is not conſidered a- iſſued from the blood royal. If by chance he takes a tour to *Roſetto*, he carries a white flag at the maſt of his pinnace; and when he goes out of the port, as likewiſe when he returns into it, he is ſaluted by a general diſcharge of the cannon of the *French* veſſels.

He reſides, together with the greateſt part of his nation in a large hotel, where he has a church and a chaplain; and the other *French* dwell in ſeparate houſes. The conſul does not ſeem to traffic himſelf, and ſeldom goes out, that he might not expoſe his perſon and character. The airs he gives himſelf among his own people, never permit him to converſe much with them: ſo that he pays for his grandeur by a very irkſome life to a man that would like ſociety.[o]

The *Britiſh* conſul of *Alexandria* is dependent on that of *Cairo*; and has ſeldom more than two merchants of his nation with him; who conduct themſelves without making much noiſe. If any nice affair is to be undertaken, they withdraw themſelves from it, and leave to the *French* the honor of recovering all difficulties.[p]

The *French* trade is very conſiderable at *Alexandria*, where they annually receive ſeveral ſhips, which they freight with commodities that are brought from *Cairo*. The veſſels they make uſe of for this intercourſe, are feluccas, barks, and tartanes; which they call *Caravaniers*, becauſe, like the caravans, they go from place to place, to take in a lading in the beſt manner they can. Formerly, there have been at *Alexandria*, in one year,

[o] *Ibid. p.* 48. [p] *Ibid.*

year, ninety-four *French* ſhips: [q] but that number is greatly leſſened at this time.

The *French* have been obliged to raiſe the price of their commodities, on account of the idle expences to which that nation is expoſed: for, beſides, that all ſhips pay a pretty great duty of conſulſhip, they are farther obliged to pay a certain tax, that is impoſed, either upon veſſels or goods. This tax is deſtined to ſupply the charges that the common ſafety requires; and to indemnify thoſe who have ſuffered any oppreſſions from the *Turks:* but the conſul raiſes or falls this tax, as circumſtances require.

The *Engliſh* know not any contributions of that kind; and have only the duty of conſulſhip to pay: nor is that great ſubordination, which the *French* are obliged to obſerve with regard to their conſul, in uſe among the *Engliſh*, who act more roundly one with another; and there is no reſpect, any farther than decency, or ſome private intereſt, may require it. There arrives every year a good number of *Britiſh* veſſels at *Alexandria*; but they are

q In the *Modern Univerſal Hiſtory*, v. XIV. p. 203, it is by miſtake put down 940, inſtead of 94. See *Vanſleb*, who has given an exact account of all the commodities that are carried from *Egypt* into *Europe*; whether it be by the way of *Marſeilles*, *Leghorn*, or *Venice*, with their ordinary price in the year 1673; and likewiſe an account of the commodities that are ſent from *Europe* into *Egypt*. *Norden*, I. p. 49.

not always laden on account of that nation: for the *Jews*, and even the *Turks*, often freight them, and thereby carry on a profitable trade.

The *Venetians* and the *Dutch* have formerly had ſettlements and conſuls at *Alexandria:* but great bankruptcies, even of their conſuls themſelves, have entirely ruined that commerce. The *Turks*, who are not to be amuſed where their intereſt is concerned, refuſe to admit any longer conſuls from thoſe two nations, till they have indemnified the loſſes, that were ſuſtained on account of the preceding conſuls. The few veſſels that either of thoſe ſtates ſend to *Alexandria*, as well as their cargoes, are at the mercy of the farmer of the cuſtoms, who is reputed their conſul, with whom they make an agreement for the cuſtom-houſe duties, and get off ſometimes tolerably well. The *Venetians*, however, appear commonly under *French* colors, and enjoy this protection, as far as that can give it them, with regard to commerce. The *Swedes*, though in alliance with the porte, go ſeldom to *Alexandria*, where they have been made to pay the duties in their utmoſt extent. The *Turkiſh* veſſels, which frequent this port, are ſome ſultanas, that go thither yearly, to receive, in merchandizes, the carrat, or tax, of the grand ſignor. There are alſo *Turkiſh* veſſels, called *Saicks* and *Vergues*, that are ſeen daily in the port of *Alexandria:* the firſt, as being the largeſt, go to *Damiata*, and other ports of the *Levant:* but

but the vergues are ordinarily employed to go to *Roſetto*; from which places they bring the *European* merchandizes, and carry thither thoſe of *Cairo*, that are ſent in exchange.[r]

It may be imagined, that the *Europeans* muſt have a very profitable trade, ſince, according to their treaties, they always pay ſo much *per cent.* leſs than thoſe who are ſubjected to the tax of the grand ſignor, among whom are comprized the *Jews*, both foreigners and natives, as well as the nations that have no conſul: but they can never ſell ſo cheap as the *Turks* and *Jews*, who have a ſufficient ſubſtance for carrying on a great trade.[s]

III. ROSETTO is the next caſtle and garriſon: but the *Egyptians* call it *Raſhid*, or *Raſſid*, which may import a cape, or head-land, ſuch as it might originally have ſtood upon.[t] It is eſteemed one of the moſt pleaſant places in *Egypt*; and is ſituated on the weſt ſide of the branch of the *Nile*, anciently called *Bolbitinum*, or the *Bolbutic* branch. The town is about two miles in length, and conſiſts of two principal ſtreets. Any one that ſees the adjacent hills, would judge that they have been the ancient barriers of the ſea, and conclude that the ſea had not loſt more ground than the ſpace between the water and the hills. The fine country of *Delta* on the other ſide of the *Nile*,

r *Norden*, I. p. 53.
s *Ibid.* p. 39.
t *Shaw*, p. 291.

Nile, and two beautiful iſlands a little below the town, make the proſpect very delightful. The country to the north is improved with pleaſant gardens of oranges, lemons, citrons, and almoſt all ſorts of fruits, with the agreeable variety of groves of palm-trees, and ſmall lakes in different parts. When the fields are green with rice, which is much cultivated here, it adds a great beauty to the country. Great part of the land of *Roſetto* belongs to *Mecca*; and they have a tradition, that if *Mecca* was taken from them, the devotion of it would be removed to this place.[u]

The caſtle ſtands about two miles north of the town, on the weſt ſide of the river. It is a ſquare building, with round towers at the four corners; having port-holes at the bottom of it, and ſome pieces of braſs cannon. It is built of brick, caſed with ſtone; and is ſaid to be the work of *Keyck Bey*, who lived about 300 years ago. A little lower down, on the other ſide of the river, is a platform of guns; to the eaſt of which are ſalt-lakes, where they collect a great quantity of ſalt.

The inhabitants of *Roſetto* have a great manufactory of ſtriped and other coarſe linen: but their chief buſineſs is the carriage of goods between this place and *Cairo*; all *European* merchandizes being brought to this place from *Alexandria* by ſea, and loaded on other boats

[u] *Pococke*, I. p. 13.

boats to be carried to *Cairo*; as thoſe brought from *Cairo* on the *Nile*, are here put into large boats to be ſent to *Alexandria*. For this purpoſe the *Europeans* have their vice-conſuls and factors here to tranſact their buſineſs, and letters are brought regularly from *Alexandria* by land, to be ſent by boats to *Cairo*, on the days they ſet forwards: but letters of greater conſequence, that require diſpatch, are ſent by foot meſſengers acroſs the deſarts directly to *Cairo*. Though *Roſetto* is ſo near the ſea, the water is good, unleſs when the north wind blows ſtrong, or the *Nile* is at the loweſt, when the water is brackiſh. It is remarkable that the river does not riſe here above three or four feet; becauſe its banks are low, and the water ſpreads itſelf all over the country.[w]

At the mouth of the *Nile* is an iſland of a triangular form called *Latomia* by the *Greeks*, on account of the diviſion of the water here, by which two entrances are made at the river's mouth. It is about a mile in circumference, and there are ſandy hillocs from eaſt to weſt along the middle of it. The iſland is ſandy to the north; but is a kind of moraſs to the ſouth.

This arm of the *Nile* is as broad at *Roſetto*, as the *Thames* about *Tilbury*; ſtraitening by little and little, till it becomes ſo ſhallow in many

[w] *Ibid.* p. 15.

many places, that it is difficult to avoid the flats.[x]

IV. DAMIATA is ſituated on the oppoſite extremity of the *Delta* to that of *Roſetto*; and on the eaſtern branch of the *Nile*, called the *Peluſiac*, or *Pathmetic*; between four and five miles from the mouth of the river. The town is large; but moſt of it ill-built; being chiefly inhabited by fiſhermen and *Janizaries*. It is ſurrounded with walls, except on the waterſide; and is governed by an aga and kadi: at the north end of it is a fine large round tower, built of hewn ſtone; which might be the work of the *Mamalukes*.

This town is reckoned one of the keys of *Egypt*, on account of its important harbor on the *Mediterranean*. It may contain 25000 inhabitants, excluſive of its ſuburb on the other ſide of the *Nile*. There are about 400 *Greek* families alſo ſettled here; who carry on the greateſt part of the trade. They have a church, a biſhop, and the free liberty of their religion, except that of ringing the bell. Beſides theſe, there are multitudes of ſtrangers of various nations and religions; though the ſoldiers of *Damiata* are the very worſt people in *Turkey*; and a ſtranger cannot go into the ſtreets without being inſulted. They have a particular averſion to *Europeans*; which ſeems to be handed down to them by their fore-

[x] *Sandys*, p. 91.

forefathers, and to be occaſioned by the holy war; for this town was the principal ſcene of action, and the place where king *Lewis* IX. was made priſoner. No perſons muſt appear here in an *European* dreſs: and as a *Chriſtian* is known by his mien, no ſtrangers dare go out of the ſtreets they are uſed to frequent. They have traditions that perſons employed as *European* conſuls have been maſſacred, and others obliged to leave the place. They have a ſtrict law againſt taking away cables and anchors, which are left by the ſhips that are drove away by ſtreſs of weather; and yet there are not wanting ſome even of high reputation among them, who employ their own people to rob, and then negociate with the captains for money to have them reſtored out of the hands of thoſe, they pretend they dare not diſcover: and as no ſhip-boats can come to the town, if any perſon of influence has any demand on the captains of ſhips, which they cannot come at any other way, it has been known that they have ſtopped them in the town, by contriving that none of the boats ſhould be permitted to carry them off. The great trade here is an export of rice and coffee to all parts of *Turkey*: and of the former a contraband trade to *Europe*, which has been the cauſe of tumults againſt the *Chriſtians*: they have alſo an import of tobacco from

from *Latichea*, and of ſoap from the coaſt of *Syria*.[y]

V. The caſtle of the LABYRINTH is ſo called from the famous ancient labyrinth, which we have deſcribed in our ancient hiſtory of *Egypt*;[z] or it is rather only what remains of that once magnificent ſtructure, which is called, by the *Arabs*, *Caſr Caroon*, or the caſtle of *Caroon*. It ſtands weſt-ſouth-weſt of the lake *Mœris*, formerly deſcribed,[a] about two or three miles from it, and may now be eaſily examined without a clue.[b] The preſent building is about 165 feet long, and 80 broad. The portico is a very ruſtic work, and almoſt all deſtroyed; being no where above ſix feet high: but the front is more ruined than any other part. The upper ſtory in the middle is fallen down, and is entirely gone almoſt all the way from this break. As the building now remains, there are 44 tiers of ſtone, each nine inches deep, and conſequently it is 33 feet high.[c]

The whole edifice bears the appearance of ſome ancient palace, or other public ſtructure: but hath nothing remaining that could lead a judicious obſerver into the notion of its being the ruins of that celebrated labyrinth, deſcribed by the ancients. Father *Sicard* obſerves, that

y *Pococke*, vol. I. p. 20.
z See our vol. II. p. 75—80.
a *Ibid.* p. 80—84.
b *Ibid.* p. 77.
c *Pococke*, I. p. 62.

Vol. V. p. 145

Caia of the Janizaries. Bey of Egypt. A Copti.

that the monſtrous condition, into which time had reduced that ſuperb edifice, hindered him from being able to verify the deſcriptions of it by *Herodotus* and *Pliny:* nor has Mr. *Norden* given any account of this famous labyrinth; probably becauſe the remains of it are very uncertain and undiſtinguiſhable.[d]

There are many ſtones ſcattered about the plain near this building, eſpecially ſeveral round ones with holes in the middle, which ſeem to have compoſed the pillars that might be about this edifice, and might have been faſtened together by means of thoſe holes.[e]

The caſtle of *Caroon* is governed by an aga and kadi, both named by the baſha; the former being appointed to receive the tribute of this government, part of which he is to ſend to *Conſtantinople*, and the other to *Cairo* for the ſuſtenance of the ſoldiery.

VI. The caſtle of ADJEROUTE is ſuppoſed to be where the ancient *Heroopolis*[f] ſtood, and is 29 hours diſtant from *Cairo* on the road to *Mecca*. It is a ſquare building, with a garriſon of ſoldiers in it, ill kept, and worſe diſciplined.[g]

VII. SUEZ is the laſt town of note in this kingdom, ſituated at the north end of the *Red-Sea*, and is thought to be the anci-

d *Norden*, II. p. 212.
e *Pococke*, I. p. 63.
f See our vol. II. p. 111.
g *Pococke*, I. p. 132.

ent *Arſinoe*, as formerly mentioned.[h] It is a conſiderable ſea-port on the Iſthmus of its name, which joins *Africa* and *Aſia* together; and is advantageouſly ſeated on a ſmall peninſula that juts into the utmoſt verge of the *Red-Sea*, about thirty-one leagues ſouth-weſt of *Cairo*.

When the tide is out, there is to the ſouth of the town, a large ſandy bank about two miles long, to the eaſt of which is a road to go out to the ſhipping; and when there is no wind, they draw the boats along by this bank. About a mile ſouth-weſt of it are the ſhips, a league from the town, the deep water being on the weſt, where it is a bold ſhore and high hills all along: but there are ſhoals on the eaſt ſide, where the land is low.[i]

The town is ſmall; but the houſes, moſques, the key, magazines, and other public edifices, are of a curious ſort of ſtone, which is compounded of a great variety of ſea-ſhells;[k] yet ſo cloſely cemented together, by nature, that only the chiſſel or hammer can part them; and they bear a fine gloſs, little inferior to marble, when carved and poliſhed. There are four handſome moſques in the town, and a *Greek* church in a houſe. The greater part of the inhabitants are *Mahometans*; there being only about 150 *Greeks*, and a few *Coptis* ſettled in it.

Suez

h *Ibid.* See our vol. II. 112.
i *Pococke*, p. 133.
k *Shaw*, p. 444.

Suez is governed by a captan, which is the title of an admiral. His buſineſs is more particular with the ſhips; and he has under him a caimacam, the ordinary governor of towns, who both together, or ſeparately, govern the affairs of the place. The caimacam commonly reſides here; and the captan when the ſhips are in the port. They have about 300 men, one half *Janizaries*, the reſt *Arabs*; and theſe laſt are commanded by a ſheik, or civil officer of their own, ſtiled ſadar, who bears the greateſt ſway; becauſe the town has great ſcarcity of water, which is brought ſix miles from *Naba* on the other ſide of the *Red-Sea*; ſo that on the leaſt diſcontent with the people or their governors, they will not permit water to be brought to the town, where it is ſold in the ſmalleſt quantities.[1]

The trade of *Suez* is only to *Jedda* on the eaſt of the *Red Sea* near *Mecca*; and is carried on by one fleet of between 30 and 40 ſhips, that ſet out about the ſame time from *Jedda* in the hamſeen ſeaſon, that is, the fifty days before the middle of *May*, when the meriſy or ſouth winds generally blow. If they chance to be too late, they muſt wait another year; and when thoſe winds fail on the voyage, they may be obliged to paſs a twelvemonth in ſome bad harbor, as they have often

[1] *Ibid. Sandys*, p. 95. *Shaw* p. 307.

ten done at *Coſſeir*. They return laden with corn and rice in *October:* but the loading from *Jedda* is principally coffee, incenſe, ſome few *Indian* and *Perſian* goods, the richeſt being carried by land with the caravan from *Mecca*. There are other ſhips that bring the coffee from *Feſeca* in *Jemen*, the ancient *Arabia Fœlix*, among which are five or ſix *Engliſh* and *French* ſhips generally employed: five of the ſhips which come to *Suez* belong to the grand ſignior, the others to merchants. Each bag of coffee weighs between 2 and 300lb, and pays thirty medines, which is about two ſhillings, when it comes from *Jemen*. At *Jedda* the tenth bag is taken, half of which goes to the captain for his freight, the other half to the paſha there; and at *Suez* it pays a duty of near a penny for every pound weight. Biſhop *Pococke* ſays, when it is brought by our merchants, it is purified, and ſent very clean into *England:* but of late the *Weſt-India* coffee, which is not ſo good, has ſold ſo cheap, that it does not turn to account to ſend it to *England*. This *Weſt-India* coffee is carried into *Syria* and other parts, and ſold cheaper than the coffee of *Arabia*; and ſometimes, to deceive, is mixed with it. They can alſo bring coffee round by the *Cape of Good Hope*, much cheaper than this way. The ſhips that go between *Jedda* and *Suez* are built moſtly in the *Indies*, rather clumſy, after the *Dutch* man-

manner; and many of them may be built at the *Dutch* ſettlements.[m]

Moſt of theſe ſhips are large, and ſome of them are ſaid to be 48 pikes high, that is, about double the number of feet: but probably they meaſure in two decks they have at the ſtern above the middle part of the ſhip. They have alſo one deck raiſed before, above the middle; on each ſide of which they have a little room for a moſque, where they pray; and to the corner of each is raiſed a little pole with a flag on it, marked with a half moon. On the end of the bowſprit is a little ſhort maſt, and a yard and ſail on it; over which is a ſmall gallery, where the pilot ſtands to look out and give the word to the helm. They do not uſe pumps; but draw the water up with a leathern bucket by the help of a windlace. On each ſide of the well to receive the water that enters the ſhip, there is a wooden ciſtern about fifteen feet long, and eight wide, going down near to the bottom of the veſſel: in theſe they put their water, which they draw up with leathern buckets, and put it into large earthen jars for preſent uſe. Theſe ciſterns hold enough for a voyage of eight months; though they always take in freſh water at *Tor*. The voyage to *Suez* is very dangerous, more eſpecially ſouth of *Tor*, where there is much foul ground; and thoſe trees of *Madreporæ*, a

[m] *Pococke*, p. 134.

ſort of imperfect coral, which are about *Tor* and ſouth of it, are as dangerous as rocks to the ſhips: but in thoſe parts, where the water is not deep, they come to an anchor every night; and they ſometimes tie their cables to theſe trees, or ſtones on the rocks. When the ſhips are unloaded at *Suez*, they leave them without any body in them, faſtened to two anchors, to each of which are tied four or five great cables, made of a part of the date tree; and the cuſtom-houſe officers attend here only during the ſhort time that the ſhips are unloaded and loaded again: ſo that, except at thoſe ſeaſons of buſineſs, the little town of *Suez* is very thin of people. It is ſaid, that the weſt-ſide of the *Red-ſea* is much deeper than the eaſt-ſide, all the way to *Ethiopia*; but they are not acquainted with that road. From *Suez* the paſſage is about a mile over the ſea to the eaſt ſide of it; and the boats go twice a day, both for water, which is brought in ſkins by camels to the ſea ſhore, and alſo for wood; for of all places, *Suez* is the moſt deſtitute of every thing that the earth produces. They have neither graſs, corn, nor any ſort of herb or tree near it; and not one garden about the whole town.[n] There is nothing to be ſeen all around it, for above ſixty miles in compaſs, but a barren dry ſand, without houſe, men, cattle, or any kind of verdure.

The

[n] *Ibid.* p. 136.

The town is poorly furniſhed with artillery: but *Thevenot* tells us of a kind of barrack on the port, incloſed by a wooden lattice, in which were nine culverines, of different lengths and ſizes, the largeſt of which is of a prodigious length and bore. At a ſmall diſtance are to be ſeen, on an eminence, the ruins of an old caſtle, ſuppoſed to have been formerly built by the *French*, in which there is ſtill a large cannon; and under or near it the people imagine ſome great treaſure to be buried, but guarded by dæmons.

Various attempts were made by the *Roman* emperors, and kings of *Egypt*, to cut a channel through the iſthmus of *Suez*, and join the two ſeas together. There is ſtill to be ſeen a deep ditch, which runs acroſs from north to ſouth, at about three miles diſtant from the town, and ſeems to extend itſelf ſtill farther through the adjacent ſands, but covered and filled with them all the way; and is ſuppoſed to be a relique of that vain project, which gave birth to the expreſſion of *fodere iſthmum*.

The principal VILLAGES *up the Nile.**

Gize.

If we give credit to ſome authors, the city of *Memphis* was ſituated in the place where at preſent ſtands the village of GIZE; and *Norden* owns that this opinion does not want probability. *Gize* is a pretty large

* See our map of modern *Egypt* in vol. IV. p. 1.

large village, ſituated on the weſtern ſhore of the *Nile*, oppoſite to *Old Cairo*, and the iſland of *Rodda*. It is built of bricks and clay; and has no other ornament, but four or five minarets of moſques, with ſome palm trees. There are made in this place a great number of earthen pots, and of tiles, that are very indifferent, and always without a varniſh, of which the *Egyptians* know not well the uſe.

But if we attend to it carefully, we ſhall find it neceſſary to ſtrike off a great deal of the grandeur of *Memphis*, the ancient capital of *Egypt*; or elſe raiſe extremely the plains all about it. In effect, *Gize* does not occupy half the ſpace of *Old Cairo*; and the plains, that extend all around, never fail to be deluged at the time of the over-flowing of the *Nile*. Is it credible, that they ſhould have built a city ſo great and famous, in a place ſubject to be under water half the year? Still leſs can it be imagined, that the ancient authors ſhould have forgotten ſo particular a circumſtance.[g]

DEIIR-ETIIN. This village is ſituated very near to the great moſque of *Atter Ennaby*, about half a league to the ſouth of *Old Cairo*. It has a moſque, and a *Copti* convent. The houſes are of a bad ſtructure, and almoſt all built of clay. One end of the village is cloſe to the *Nile*, and the other extends towards the mountains, about a league diſtant:

[g] *Norden*, I. p. 76. 111.

diſtant: but what embelliſhes moſt this village, as well as the greateſt part of the others, are the palm trees, which they raiſe in great abundance.[p]

Dagjour makes a pretty appearance, on account of its moſques: but which is ſtill more to be valued on account of the pyramids, that are in its neighbourhood, and preſent a very agreeable proſpect.[q]

Mei'mund has a handſome moſque.

BENESOEF is ſituated on the weſtern ſhore of the *Nile*, and is a kind of capital, at 38 leagues diſtance from *Cairo*, and the place of reſidence of a bey, who is the governor of it. The moſques give it a grand look; and directly oppoſite to it is *Beyjadie*, a place, which is the retreat of a band of *Chriſtians*, who, to the diſgrace of the name they bear, are all highwaymen.[r]

Menie is near half way between *Cairo* and *Girge*, and the veſſels that go *down* the *Nile* are obliged to ſtop here to pay ſome duties. The place appears pretty conſiderable, and has ſeveral moſques,[s]

Mellavi makes a handſome appearance, and has a moſque, with a caſhef.[t]

Monfalut is ſituated on the weſt ſide of the *Nile*, at ſome diſtance from it, and is a ſort of capital, whoſe moſques give it a beautiful appearance;

p *Ibid.* p. 79. q *Ibid.* vol. II. p. 14. r *Ibid.* 22. 210. s *Ibid.* p. 27. 209. t *Ibid.* 29.

pearance; and it is the ſee of a *Copti* biſhop. The adjacent country is very fertile, abounding in all ſorts of fruits, even to apples. The veſſels that go *up* the *Nile* pay a cuſtom-houſe duty here: but travellers will be expoſed to oppreſſion, by taking any ſort of merchandizes on board.[u]

Siouth has the figure of another capital, having a caſhef, and ſome moſques: it is the ſee of a *Copti* biſhop; and is the rendezvous of thoſe who have a mind to be of the caravan that ſets out from hence to *Sennar*. A little above this town begin the habitations of the *Arabs*, known under the name of *Havarra*, who are governed by a ſheik, and are the beſt kind of *Arabs*.[w] Biſhop *Pococke* calls it *Sciout*, and ſays it is about two miles from the river; being finely ſituated on a height that may have been made by art. It is divided into three parts, and is in the middle of a very fine country. There is a large lake by the town, which is filled from the *Nile* by a canal, over which there is bridge of three high *Gothic* arches. There are alſo ſeveral pleaſant gardens without the town, which ſtretches about two miles from the ſouth-eaſt to the north-weſt, and is ſo well built

[u] *Ibid.* 32. Biſhop *Pococke* calls it *Manfalouth*, and ſays there are about 200 *Chriſtians* in the place, which is above a mile round. *Pococke*, p. 75.

[w] *Norden*, vol. II. p. 35.

built, that it may be reckoned among the beſt cities in *Egypt*. A caſhif reſides here, who governs this province; and there is a biſhop, with about 500 *Chriſtians* in the town: but their church is a league off, among the hills, which are cut into a great number of grottos: and the learned biſhop ſuppoſes *Sciout* to have been *Antæopolis*.[x]

Aboutitcſhe, or *Aboutig*, is a pretty conſiderable town on the weſtern ſhore of the *Nile*, and has ſome moſques. It is a biſhop's ſee; and is ſuppoſed to be the *Hypſele* of the ancients.[y]

Tagta is a town of a good appearance, on the weſt of the river, and has ſome moſques.[z]

Achmin is ſituated on the eaſt ſide of the *Nile*, and is the reſidence of the prince of the ſame name. It is large, and adorned with ſeveral moſques. The *Copti* have a convent there; and the fathers *de propaganda fide* an hoſpital.[a] Biſhop *Pococke* calls it *Akmim*, and ſuppoſes it to be the old *Panopolis*. The anceſtor of the preſent emir, or prince, came two or three generations paſt from *Barbary*, and managed ſo as to become governors of a large territory, by renting the land of the grand ſignor, according to cuſtom. There are about two thouſand *Chriſtians*

x *Pococke*, p. 75. y *Norden*, p. 37. *Pococke*. p. 75.
z *Norden*, p. 39. a *Ibid.* p. 45.

tians in and about the town, of which two hundred are *Roman Catholics*. There are the ruins of ſome ancient temples and old convents in its neighbourhood; and it is conjectured that the ancient *Crocodilopolis* was hereabouts.[b]

GIRGE, or *Tſchirſche*, is the capital of *Upper Egypt*, and the reſidence of the bey. The *Turks* have ſeveral moſques there: it is alſo the ſee of a *Copti* biſhop; and the fathers *de propaganda* have an hoſpital, where they maintain themſelves by their practice of phyſic, that renders them neceſſary to the *Turks*; though this does not ſecure them from being expoſed to continual oppreſſions, and ſometimes to real perſecutions. The town is above a quarter of a mile from the river, and is about two miles round, well built, and moſtly of hard brick. The ancient *Abydus* is ſuppoſed to have been in this neighbourhood.

It muſt be obſerved, that though *Girge* bears the title of capital of the *Turks* in the *Upper Egypt*, it is, in ſome meaſure, the bounds of their dominion. Their power is on a very weak foundation higher up, where the *Arabs* openly give their protection to thoſe who have offended the *Turkiſh* government.[c]

Bagjura

[b] *Pococke*, p. 76. *Norden*, p. 49.

[c] *Pococke*, p. 82.

Bagjura is a pleaſant village, about ten leagues above *Girge*. *Dandera*, or *Dendyra*, is certainly the remains of the ancient *Tentyra*, and is very agreeably ſituated. For the ſpace of two leagues, along the courſe of the *Nile*, and likewiſe very far within land, are continual rows of fruit trees, and of all the various ſorts produced in *Egypt*.[d]

Giene had formerly a great commerce, by a road which led to *Coſſir* on the *Red-ſea*: but it is now inconſiderable. *Nagadi* is a large town, with ſome moſques; and the *Copti* have a biſhop there.[e] *Arment* is a mere village, and was formerly a city named *Hermonthis*.[f] *Carnac* is a name given to a vaſt extent of country to the eaſt of the *Nile*, where is ſeen, almoſt at every ſtep, ſome very conſiderable ruins, which continue for the ſpace of more than three leagues ſquare, quite to *Luxor*, or *Luxorein*, being the remains of the ancient *Thebes*, which we have before deſcribed.[g]

Aſſiuun is a neat town, with a moſque. *Eſnaey* is higher up, and is a large place adorned with a moſque. It is the reſidence of an *Arab* ſheik, and is ſituated where the ancient *Latopolis* ſtood, the remains of which are to be ſeen.[h]

Edfu, or *Etfou*, is the ancient *Apollinopolis*,

d *Norden*, p. 52. *Pococke*, p. 85. Our vol. II. p. 14.
e *Norden*, p. 55—58. f *Ibid* p. 84.
g See our vol. II. p. 22. — 45. *Norden*, p. 63. *Pococke*, p. 91. h *Norden*, p. 87.

ſituated on the weſt of the *Nile*. There is a fine monument of antiquity well preſerved here, of which the *Turks* have made a citadel.[i]

Eſſouan, or *Aſſouan*, is the ancient *Syene*, which was under the tropic of *Cancer*. It is a poor ſmall town, with a ſort of fortreſs, or rather barrack, for *Janizaries*, under their governor, who has the command of the country. The quarries of granite, and ſome ancient ruins, are to be ſeen both here and upon the adjacent iſland of *Ell Sag*, the old *Elephantine*.[k] One thing diſtinguiſhes *Eſſouan* greatly from the other places of the ſame government, which is, that the tops of the houſes have not thoſe ſorts of dovecotes, that, at a diſtance, give ſo agreeable an appearance to the other towns. But what renders it more particularly remarkable is, that it is the place where begins, or rather where ends, the firſt cataract.[l]

Above this cataract is the iſland *Gieſirrt Ell Heiff*, the *Philæ* of the ancients; which is deſart, and quite covered with rocks of granite. Its borders are cut in form of a wall on the rock; and in the inſide there are abundance of colonnades, buildings, and other very magnificent antiquities. The temple of *Iſis* remains almoſt entirely ſtanding,

i *Ibid.* p. 91. *Pococke*, p. 113.

k See our vol. II. p. 26. *Pococke*, p. 116. *Norden*, p. 100.

l *Norden*, p. 98.

ing, and is one of the moſt ſuperb monuments. Another, ſuppoſed to be the temple of the *Hawk*, is of extraordinary beauty and taſte. There are other temples, and an infinite number of hieroglyphics, capable of clearing up the hiſtory and worſhip of *Iſis*, if the natives would allow travellers to copy them.[m]

At *Dchonde* are the ruins of ſome grand edifices; as alſo at *Hindau*, *Sahdaeb*, and *Teffa*, where *Egypt* ends, and *Nubia* begins. From thence up to *Derri* are many little villages, in ſome of which are to be ſeen ſeveral ruins of antiquity.

Dir, or *Derri*,* is ſituated on the eaſtern ſhore of the *Nile*, near the place where the river begins to direct its courſe towards the weſt.

This country is inhabited by a race of people called *Barbarins*, who are a poor, miſerable, and thieviſh tribe. They have nothing but ſome ſheep, extremely lean; and ſome goats which are worth nothing. With regard to bread, there is none to be ſold: for they grind only ſo much corn as they want to bake; and the cakes that they make, are never above half baked.[n] The

m *Ibid.* 123. 128. See our vol. II. p. 17. *Pococke*, p. 120.

* Here Mr. *Norden* finiſhed his tour: but biſhop *Pococke* went no farther than *Eſſouan* and the *Cataract*.

n *Norden*, p. 163.

ſlope of the ſhore of the *Nile* is in many places covered with lupines and radiſhes, the ſeed of which ſerves for making oil. There are likewiſe ſome other plants, ſuch as burnet and ſuccory.

As from *Eſſouan* to *Derri* they are not accuſtomed to croſs the *Nile* with canoes, the inhabitants have the art to ſupply that want in divers manners. One way is as follows: two men ſit upon a truſs of ſtraw, while a cow goes before ſwimming. The one of them holds in one hand the tail of the cow, and with the other directs a cord faſtened to the horns of the animal. The other man who is behind, ſteers with a little oar, by means of which he keeps a balance at the ſame time. — Another way is to croſs the river with camels loaded in this manner: a man ſwims before, holding the bridle of the firſt camel in his mouth; the ſecond camel is faſtened to the tail of the firſt, and the third to the tail of the ſecond. Another man, ſitting on a truſs of ſtraw, brings up the rear, and takes care that the ſecond and third camels follow in arow. — A third way is this: they put themſelves a ſtraddle upon a great piece of wood, after having placed their cloaths over their heads in form of a turbant. They alſo faſten to it their zagaye or dart. They afterwards make uſe of their arms as oars; and by this means croſs the river

river without much difficulty, or any danger from the crocodiles.[o]

III. *The* NATURAL HISTORY *of* Egypt.

The ſo much extolled fertility and populouſneſs of *Egypt*, as mentioned by ancient writers, may have been exaggerated, when they tell us that this country could not only ſupply many millions of people with wheat and other grain more than ſufficent, but alſo ſend vaſt quantities abroad.[p] At preſent, when its inhabitants are ſcarcely the twentieth part ſo numerous, and every ſpot as much cultivated as then, it ſeldom yields enough to ſupport them; inſomuch that they are obliged to have recourſe to other product for their ſuſtenance, of which their bread is a ſmall part: neither is this made, as anciently, of the fineſt wheat; but moſtly, except among the great and rich, of barley or millet-flour; and this laſt of a larger and coarſer kind, called by the *Arabs* doura, which commonly yields fifty for one; whereas wheat at the beſt ſeldom above ten, and ſome not five for one.

Modern account of the NILE.

As it rains but ſeldom in *Egypt*, the author of nature has ſo wiſely diſpoſed things, that this want of rain is happily ſupplied

[o] *Ibid.* p. 145. 165. *Pococke*, 121.
[p] See our vol. II. p. 140—149.

by the regular inundation, that is there made, and which returns every year. Nothing is more known than this inundation: but there is nothing in which people are more miſtaken, than in the manner in which it is effected, and with regard to the method of cultivating the ground after it. The authors who have undertaken to give deſcriptions of *Egypt*, have thought theſe two articles ſo generally known, that they have ſcarce entered into any particulars. Content with having ſaid, that the fertility of the country is derived ſolely from this annual inundation of the *Nile*, they have gone no farther; and their ſilence has given occaſion to think, that *Egypt* is a *Paradiſe* on earth, where they have no need of plowing the ground, or ſowing it, all being produced, as it were, ſpontaneouſly after the draining of the waters of the *Nile*. But a late curious traveller there ſays, they are greatly miſtaken; and that he dare aſſert, by what he has ſeen, that there is ſcarce a country where the land has need of greater culture than in *Egypt*. He owns, that in the *Delta*, which is more frequented and more cultivated, the mechanical contrivances are more plain and ſimple, than what is found higher up in the country. For in the *Delta* they make uſe of divers mills for raiſing water, which diffuſe it into an infinite number of canals: beſides, this part of the country

country has another advantage from nature; which is, that the ſoil there is lower, and can therefore be ſo much the more eaſily overflowed.[q]

Upon the coaſt, from *Alexandria*, all along to *Damiata* and *Tineh*, they have their former and latter rains, as in *Barbary*, and the *Holy Land*. The periodical augmentation therefore of the *Nile* muſt be owing to ſuch rivers and torrents, as diſcharge themſelves into it, in the regions to the ſouthward, particularly in *Ethiopia*; inaſmuch as the *Nile* has there its ſources; where the ſun alſo, when it draws near the northern tropic, brings on their winter, and with it the rainy ſeaſon. The *Portugueze* miſſionaries claim the honor of this diſcovery; though, among others, we find ſome of the *Grecian* as well as *Arabian* philoſophers, who have embraced the ſame opinion.[r]

We have, in a former part of this work, given an account of the *Nile*; its ſource, courſe, inundations, canals, fertility, and navigation:[s] to which we ſhall here add ſuch farther accounts as have been given by our modern authors, who have been upon the ſpot.

Above *Cairo*, they make uſe ſometimes of leathern veſſels for pouring the water into the

[q] *Norden*, I. p. 83.
[r] *Shaw*, p. 377.
[s] Vol. II. p. 122.—131.

the canals; and alſo frequently employ the *Perſian* wheel: yet all this would be inſufficient, as the ſoil has not only need of a general inundation; but it requires beſides, that, when the waters of the *Nile* begin to ſink, they ſhould not run off too ſoon; becauſe it is neceſſary to give the land time to imbibe, and be thoroughly ſoaked by them. This neceſſity has, long ago, made them ſeek methods to retain the water, and preſerve it for moiſtening the ground. The ancients had been wonderfully ſucceſsful in their contrivances for this purpoſe; and, in their time, all the land was ſeen in a very flouriſhing beauty quite to the foot of the mountains: but the courſe of time, and divers deſolations with which the kingdom has been afflicted, have cauſed every thing to fall into ſuch a decay, that, if extreme neceſſity did not oblige the *Arabs* to work, in leſs than a century *Egypt* would be reduced to as ſad a condition as little *Barbary*, in the neighborhood of the *Cataracts*, where they plough and cultivate no farther than 20 or 30 paces of land on the border of the river.

The methods here mentioned conſiſt in banks, and in caliſchs, or canals, that they cut or dig in places where the border of the *Nile* is low. Theſe canals they carry quite to the mountains, acroſs whole provinces: ſo that, when the *Nile* increaſes, its water enters into theſe canals, which convey it within

within the country, in proportion to the height of the river. When the river has ſwoln to its pitch, and diffuſed its waters on the ſurface of the ground, they then think of retaining them for ſome time, that the earth may be properly ſoaked. For this purpoſe, they make banks, called giſſer, which hinder the water from flowing off, and confine it as long as they judge fit: at length, when the earth is ſufficiently moiſtened, they cut the banks, to facilitate the running off of the waters.

All the happineſs and proſperity of a province depends on the good direction of the canals: but, as every one endeavours to get a profit by them, the caliſchs fall, here and there, into great decay; which is the reaſon that the fertility of the ground diminiſhes in proportion.[t]

By accounts of the riſe of the *Nile* for three years, it was found that it roſe the firſt ſix days from two inches to five inches every day; for the twelve next days from five to ten, and ſo continued riſing much in the ſame manner, but rather abating in its riſe every day, till towards the time it arrives at the height of ſixteen pikes, where the canal at *Cairo* is cut: afterwards, though it goes on riſing ſix weeks longer, yet it does not riſe ſo much every day, but from three

[t] *Norden*, I. 88. 90.

three to five inches; for ſpreading over the land, and entering into the canals, though the quantity of water that deſcends may be much greater than before, yet the riſe is not ſo great: for after the canal of *Cairo* is opened, the others are opened at fixed times; thoſe which water the loweſt grounds being cut open laſt.[u]

Yet how wonderful ſoever this large conflux of water may have been accounted, in all ages, the great quantity of mud that from time to time has been brought down along with it, will appear to be no leſs ſtrange and ſurprizing. Surely, the ſoil of *Ethiopia*, if the *Nile* reaches no farther, muſt be of an extraordinary depth, in having not only beſtowed upon *Egypt* ſo many thouſand annual ſtrata, but in having alſo laid the foundation of future additions to it in the ſea, to the diſtance of twenty leagues: ſo far at leaſt, by ſounding with a plummet, the mud is found to extend. The ſoil, or mud, that is thus conveyed buoyed up with the ſtream, is of an exceedingly light nature, and feels to the touch like what we commonly call an impalpable powder. It is ſuppoſed, that the whole perpendicular acceſſion of ſoil from the deluge to *A. D.* 1721, may be 500 inches. Thus, in proceſs of time, the whole country

[u] *Pococke*, I. p. 199: See our vol. II. p. 130.

try may be raiſed to ſuch a height that the river will not be able to overflow it; and *Egypt* conſequently, from being the moſt fertile, will, for want of this annual inundation become one of the moſt barren parts of the univerſe.[w]

The *Egyptians*, eſpecially the *Coptis*, are very fond of an opinion, that the *Nile* begins to riſe every year on the ſame day; and it does indeed generally begin about the 18th of *June*. They have a notion alſo of great dew falling the night before the day they perceive it begins to riſe; and that this dew, which they call *nekta*, purifies the air. Doctor *Pococke* found the height of the *Nile* at the *Mikias* in *January* to be about eleven pikes; in *March* about nine pikes: but in the computation of the riſe of the *Nile*, he ſuppoſes it to be three pikes leſs than the account they give of it. They alſo told him that the mud, which ſettles every year in the *Mikias*, is about five feet deep: but he could not have thought it ſo much, though a ſucceſſion of water may raiſe it ſo high. He obſerve, that they have two meaſures, called *pikes*: the larger is called the pike of *Conſtantinople*, and is about 27 *Engliſh* inches: the ſmall pike, or pike of *Egypt*, conſiſts of about 24 inches.[x]

Doctor *Shaw* ſays, that in *December* the channel of the *Nile* above the *Mikias*, was at a

[w] *Shaw*, p. 379. 389. [x] *Pococke*, p. 200.

a medium, about three cubits in depth; and, as far as he could judge by the eye, little more than half a mile in breadth. But in falling down the branch of *Damiata*, in the ſame month, and the river might probably be ſhallower in the three following, they frequently ſtruck upon the ground, in the very middle of it, though the veſſel drew leſs than three feet of water. In the middle of *June*, when the *Nile* was conſiderable augmented, there were few parts of the main channel but they could paſs over, by thruſting the boat forward with a pole of eight cubits long. Each day's increaſe afterwards, till the middle of *July*, was two, three, or four digits; and then it would be ſometimes ten, ſometimes twenty or thirty to ſixteen cubits. No addition ſeems to have been made, during the ſpace of 500 years, to the number of cubits, that are taken notice of by *Herodotus*. This we learn not only from the ſixteen children that attend the ſtatue of the *Nile*; but alſo from a medal of *Trajan*, where we ſee the figure of the *Nile*, with a boy ſtanding by it, who points to the number ſixteen. This account we have likewiſe confirmed by *Pliny* l. XXXVI. c. vii. and l. V. c. ix. though, in the fourth century, fifteen cubits only are recorded by the emperor *Julian*, as the height of the inundation. About 300 years afterwards, when *Egypt* was ſubdued

dued by the *Saracens*, ſtill the amount was no more than ſixteen or ſeventeen; and at preſent, notwithſtanding the great accumulation of ſoil, that hath been made ſince thoſe times, yet when the river riſes to ſixteen cubits, though nineteen or twenty are required to prepare the whole land for cultivation, the *Egyptians* make great rejoicings, and call out *Wafaa Allah*; *God has given them all they wanted.*[y]

The preciſe day the *Coptis* would fix the beginning of its riſe to, is the 12th of their month *Keah*, which is the 5th of *June*; and this being their feſtival of St. *Michael*, they make a miracle of it. About this time, or rather about St. *John*, it is certain the plague begins to ſtop when it happens to be here, and becomes leſs mortal; though it ſeems rather to be owing to the change of the wind, and the falling of the dew, which are ſometimes before, and then they begin to find the effects of it. The *Nile* is commonly about ſixteen pikes high, from the 25th of *July* to the 18th of *Auguſt*; and the ſooner it happens, they look on it they have a better proſpect of a high *Nile*. It has happened ſo late as the 1ſt and even the 19th of *September*: but then they have been afflicted with plague and famine, the *Nile* not riſing to its proper height. Eighteen pikes is but an indifferent *Nile*, twenty is middling, and twenty-

[y] *Shaw*, p. 435.

two is a good *Nile*, beyond which it ſeldom riſes. It is ſaid, if it riſes above twenty-four pikes it is to be looked on as an inundation, and is of bad conſequence, as the water does not retire in time to ſow the corn. Towards the mouth of the *Nile* the banks are low, and the water ſoon overflows the land. There likewiſe it has its vent into the ſea; ſo that the water does not riſe at *Roſetto*, and below *Damiata*, above three or four pikes; and not above four or five at *Aſſouan*: the reaſon of which may be, that the *Nile* below is very broad, and that the banks are not perpendicular as in other places, but ſloping; ſo that the water is not confined, but ſpreads over the banks, towards which the low hills come, on the weſt ſide, with a gentle deſcent.

The grand ſignor has not a title to his rents, till the canal is opened at *Cairo*, by breaking down the bank that is thrown up before it, which is not to be done, till the *Nile* riſes to ſixteen pikes: yet when the *Nile* once did not riſe ſo high, and the baſha cauſed the canal to be opened, the people would not pay the tribute. The *Nile* has ſometimes been known to riſe irregularly, as it did a pike or two in *December* 1737, at which the people were alarmed; having made ſome obſervations, that misfortunes had happened to *Egypt* when the *Nile* had riſen out of ſeaſon, and particularly that

that it did ſo in the time of *Cleopatra*, when *Egypt* was taken by the *Romans*. However nothing happened the year following, but a very plentiful riſing of the *Nile*, which is the bleſſing of *Egypt*. The time when the *Nile* is higheſt, is about the middle of *September*.[z]

When they are to cut the bank of the caliſh, or canal, which at the time of the intercourſe of the waters of the *Nile*, is to convey them to grand *Cairo*, a particular ceremony is practiſed every year. This canal, in the country, reſembles only a ditch badly kept up; for it has not either a lining of ſtonework, or even a determinate border. Indeed, when it enters into the city, it becomes a little more reſpectable, as it runs along the walls of the houſes built upon its edges. However, it has no great depth in the city, no more than in the country; and in the place where the waters of the *Nile* enter, it may have from fifteen to twenty feet in breadth. As ſoon as the waters of the *Nile* begin to increaſe, they cloſe the mouth of the caliſh, by means of a little mound of earth, which they raiſe there; and they place a mark, to indicate the time of the opening of this canal, and of all the other canals of the kingdom. When this day is come, the

z *Pococke*, p. 197.

baſha and his beys go, with a grand retinue, to the ceremony of opening the bank. They place themſelves under a very indifferent tent, that is on one ſide of it; and the *Copti* and the *Jews* are employed in cutting the bank. Some ill dreſſed people, that are in a vile barque, throw nuts, melons, and other like things, into the water that enters, while the baſha cauſes ſome little pieces of money to be thrown in, and a paltry firework to be played off, conſiſting of about twenty rockets. At laſt, ſays *M. Norden*, all theſe rejoicings, ſo much boaſted of by ſome travellers, end pretty much like thoſe that one may ſee at the wedding of a ſubſtantial peaſant. All that can attract ones curioſity there, is the retinue of the grandees, which has ſomething magnificent in its kind. The people, on theſe occaſions, do a thouſand fooliſh things, to ſhew the joy they have, at their expectation of the fertility of the country, and of the plenty of the harveſt, from the increaſe of the *Nile*. The moſt laſcivious dances are the leaſt part of their joy; and there ſeldom paſſes a year, but ſome one loſes his life amidſt theſe tumultuous rejoicings.[a]

Climate and *Soil.*

All that hath been likewiſe wrote by ancient writers concerning the extraordinary fertility

a *Norden*, p. 62.

lity not only of the ſoil, but of the women and cattle, if not more exaggerated than real, is now ſo far forgot, and contradicted by common experience, whatever may be the cauſe of that great decay, that it is hardly credited either by the preſent inhabitants, or by thoſe who have been the moſt diligent enquirers into that boaſted fecundity;[b] there being now no ſuch ſuperior degree to be obſerved in their females of all kinds above that of other parts of *Africa*, *Aſia*, or any other warm country. Nor does the climate of *Egypt* anſwer the character that hath been given of it, either with reſpect to its pleaſantneſs or healthfulneſs: for we need no ſtronger proof than the many and grievous diſeaſes which reign in it during the whole year.[c] One of them is that which attacks the eyes of moſt perſons, with ſuch violence as not to be repelled by any remedy; and they who are affected with it often loſe their ſight; which hath made ſome travellers call it the land of the blind. This, though chiefly ſaid of *Grand Cairo*, and other great cities of *Egypt*, where ſcarce one half the inhabitants eſcape being affected with that diſorder; yet, in a leſs degree, is applicable to the whole country; for which various authors aſſign different cauſes. As firſt, the great quantity of quick-lime which is

b See our vol. II. p. 140. c *Ibid.* p. 138—140.

uſed in building and white-waſhing their houſes; the ſublimer particles of which being looſed and carried about by the wind, ſticking cloſe to the eyes, cauſe inflammations there, which frequently end in blindneſs: and what is ſtill worſe, mixing with the maſs of blood, cauſe the diſtemper, in ſome meaſure, to become hereditary; ſo that even infants are not exempt from it, but many of them ſeem to bring it with them into the world from the womb. To this may be added the exceſſive heat of the ſun, reflected from a ſalt and ſandy ſoil; their copious ſweating, which, if not waſhed away by frequent bathing ſhuts up the pores, infects the blood with prurigenous particles, and eſpecially among the poorer ſort, who are leſs able to bathe, is ſtill increaſed by the meanneſs of diet, and the brackiſhneſs of their water. All which muſt proportionably affect the eyes, being moſt tender and delicate; ſeeing it is not leſs detrimental to the other parts of the body, where it cauſes tumors, itch, ſcabs, and other ſcorbutic and leprous humors, to which they are all ſubject in ſome degree. To all this ſome add their exceſſive proneneſs to venery, and other cauſes of the like kind.[d]

The next is a kind of peſtilential fever, which rages from the vernal equinox to the next

[d] *Sandys*, p. 98.

next ſolſtice, and carries off great multitudes. The *Autumn* is uſually attended with grievous carbuncles, and other ſwellings in the knees and thighs; which ſeldom fail of diſpatching a patient in two or three days. The ſmall-pox, which rages moſtly in the winter ſeaſon, alſo cauſes a dreadful havoc among them: and during the whole time of the ſwelling of the *Nile*, the inhabitants are univerſally afflicted with the moſt ſtubborn dyſenteries and bloody fluxes, occaſioned by the great quantity of ſalts with which the waters of that river are then impregnated. The ſame may be ſaid of the moſt refreſhing winds, thoſe northern ones which blow from *April* to *September*, that is, during the moſt ſultry ſeaſon of the year; and which, though they greatly contribute to allay the exceſſive, and otherwiſe intolerable heat, yet prove very dangerous to thoſe who expoſe themſelves to them, eſpecially while in a ſweat; for then they occaſion the moſt excruciating pains in every part of the body, and often end in an incurable dead-palſy.[e]

We omit ſome others, with which this country is afflicted in common with other neighboring countries, ſuch as the plague; which is the more prevailing in all countries where *Mohammediſm* is profeſſed, becauſe they

[e] *Pococke*, p. 196.

they uſe no means either to prevent or remedy it; being firmly perſuaded that they are not only vain and ineffectual, but contrary to their doctrine of predeſtination. The *Egyptians* are ſo tenacious of their prejudices, that they deſpiſe and condemn all wiſe precautions as vain and impious; in conſequence of which, they ſcorn to avoid infected perſons, or places; or even to wear the cloaths of thoſe who die of that diſtemper: inſomuch that their apparel, bed-furniture, and houſehold goods, are immediately expoſed to ſale in the public markets by the common cryer, and bought up without fear of being infected by them. By which ſurprizing obſtinacy, the diſtemper hath often been ſo far propagated, that it hath carried off a much greater number of people; and in the city of *Cayro*, within the ſhort ſpace of ſix or ſeven months, hath been obſerved to have deſtroyed above 500,000 ſouls.[f]

The plague is ſeldom found to have its riſe in *Egypt*, through the putrefaction of the air, unleſs the waters of the *Nile* ſpread too far, or riſe too high, and occaſion it by their long ſtagnation, and the exceſſive heat of the ſeaſon: but it is commonly brought hither from *Barbary*, *Greece*, or *Syria*. Let it rage ever ſo ſeverely, it is always obſerved to ceaſe when the ſun enters into

[f] *Greenhill's Art of embalming*, let. II. p. 166.

into *Cancer*, and the *Nile* over-flows; from which one ſcarcely in ten thouſand dies of it. The reaſon of this ſudden change is owing to the wind's chopping about from the moiſt and ſultry ſouth, to the dry and refreſhing north corner, which clears the air of all its infection.

There is another diſeaſe to which the *Egyptians* are ſubject, occaſioned by their too frequent eating of beets, and ſuch other olitories, that breed a viſcous phlegm in the blood, and in time ſwell their legs to a monſtrous bigneſs; which, though not painful to the perſons ſo afflicted, renders them unwieldy and ſluggiſh, both in walking and buſineſs.

But there is ſtill one more dreadful diſeaſe in *Egypt*, and particularly about the territory of *Grand Cairo*; which ſhould not be omitted, as it ſeldom fails of affecting the inhabitants once every year, and carrying off multitudes daily all the time it laſts. The *Arabians* call it *Dem al Muyah*, from the nature of its effects; becauſe it ſuddenly ſeizes on the brain like an apoplexy, and carries off the patient almoſt as ſoon. About the ſame time children are uſually ſeized with a malignant kind of pox; perhaps, alſo occaſioned by the infectious damps of the *Nile*. Every year, when that river riſes, about eight or ten cubits, it falls into the canal; and, on its relaxing, leaves the waters in a

ſtate

ſtate of ſtagnation and corruption. They quickly turn green, then black, and at length exhale ſuch peſtilential ſtreams as quite infect the air. Therefore to prevent the children being deſtroyed by that poiſonous ſtench, they are commonly removed, before the infection begins, to ſome remote and healthy habitations. If theſe are the terrible effects, upon young and old, of one ſingle canal of ſtagnated water, from *Cayro* to *Alexandria*, what muſt they be through the whole ſpace of the low country, which is all over interſected with them? Yet this is that place which hath been moſt extolled by the ancients for its ſalubrity and amenity.

This is ſufficient to ſhew, that if the accounts of the ancients were really true, and not exaggerated, how much it is altered ſince for the worſe; all which are the unavoidable effects of its preſent arbitrary government.

Vegetables and *Animals.*

We have before taken notice of the *Egyptian* vegetables; ſuch as the papyrus, the flax, the lotus, acacia, ſycamore, and palms:[g] as alſo of the animals of this country; particularly the crocodile, hippopotamus, ichneumon, and ibis:[h] to which we ſhall here add the following account.

As

g See our vol. II. p. 140—144.
h *Ibid.* p. 144—149.

As the whole land of *Egypt* is annually overflowed by the *Nile*, it does not ſeem capable either of producing or nouriſhing a great variety either of plants or animals: however *Proſper Alpinus*, *Bellonius*, and other authors of great reputation, have been very copious upon both theſe ſubjects. We ſhall make this remark only upon their ſeveral accounts, that if the aquatic plants and animals, which are not many, are excepted, there are few other branches of the natural hiſtory, that are coæval with *Egypt*. The muſa, palm, caſſia fiſtula, and ſycamore; nay even the leek and onion, were originally as great ſtrangers as the camel, bekker-el-waſh, gazel, and jeraffa. For *Egypt* was not made at once; but, in proceſs of time, one part after another; therefore it cannot claim the like antiquity with other countries, in its animal or vegetable productions; all or moſt of which muſt have been gradually tranſplanted into it from the neighboring regions, as it became capable to nouriſh and receive them. Yet even ſome of thoſe plants and animals, that may be reckoned among the indigenæ, or at leaſt of great antiquity in this country, are now either entirely wanting, or very ſcarce. The inhabitants have now left us little or nothing at all remaining of the papyrus, by continually digging up the roots of it for fuel. The *Perſea* too, that had

had formerly ſo great a ſhare in their ſymbolical writing, is either loſt, or the deſcriptions of it do not accord with the *Egyptian* plants, that are known at this time. It certainly cannot be the perſica, or peach-tree, as it is commonly rendered; becauſe the leaves of it were perennial, and fell not, as theſe do every autumn.[i]

As it ſeldom or never rains in the inland parts of *Egypt*, the different ſpecies of grain, pulſe, and other vegetable productions, are entirely indebted to the water of the *Nile* for their growth and increaſe: yet they are not all of them raiſed and nouriſhed in the ſame way. For barley and wheat, which are uſually ripe, the firſt about the beginning, the latter at the end of *April*, require no farther culture and refreſhment, than to be thrown upon the mud after the inundation is over; whether in *October*, *November*, or *December*; or, if the mud is too hard and ſtiff, then it is to be beat or plowed gently into it.

A *Chriſtian* is not permitted to inſpect narrowly into their plantations of rice, which are kept almoſt conſtantly under water; therefore the larger crops of it are produced near *Damiata* and *Roſetto*, where the ground, being low, is more eaſily overflowed, than thoſe portions of it which lie higher

i *Shaw*. p. 406.

higher up the river. Rice, or oryza, as we learn from *Pliny*,[k] was the olyra of the ancient *Egyptians*. Rice is a grain or ſeed of a leguminous plant of the ſame name, frequent in the eaſtern countries; the grains of which grow in cluſters; and, being terminated with a ſpica or beard, are incloſed ſeverally in yellow rough capſulæ or caſes; but, when ſtript of their ſkin, they appear oval, of a ſhining white color, and in a manner tranſparent. It grows in moiſt marſhy places; being throughout the eaſt, and a great part of the levant, the principal food, as it ſerves for bread. In the *Indies*, the women threſh and dreſs all their rice, which is a very painful office that the men leave to them either out of idleneſs or diſrepect.[l]

They threſh, or rather tread, rice in *Egypt*, by means of a ſledge, drawn by two oxen, and in which the man who drives them is on his knees; while another man has the care of drawing back the ſtraw, and of ſeparating it from the grain, that remains underneath. In order to tread the rice, they lay it on the ground in a ring, ſo as to leave a little void circle in the middle.[m]

k Lib. XVII. cap. xvii.

l *Rolt's Dict. of Trade under* RICE.

m *Norden*, I. p. 80.

Beſides the uſe that is commonly made of barley to feed their cattle, the *Egyptians*, after it is dried and parched, make a fermented intoxicating liquor of it, called bouzah; which is copiouſly drank by the lower claſs of people, and might be one ſpecies of the ſiccar, or ſtrong drink, mentioned in ſcripture: for we may preſume that ſpirits drawn by the alembic were not of this antiquity.[n]

If from this ſhort account of their vegetable productions, we inquire after their animals;[o] the hippopotamus is what the preſent race of *Egyptians* are not at all acquainted with. Nay, the very crocodile, or timſa, as they call it, ſo rarely appears below the cataracts, that the ſight of it is as great a curioſity to them, as to the *Europeans*. In like manner the ibis, that was once known to every family, is now become exceedingly rare; neither could doctor *Shaw* learn that it was any where to be met with: but the loſs of the ibis is abundantly ſupplied by the ſtork.[p]

It is obſerved of the ſtorks, that for about a fortnight, before they paſs from one country to another, they conſtantly reſort together, from all the circumjacent parts, in a certain plain; and there forming

[n] *Shaw*, p. 408.
[o] See our vol. II. p. 144.
[p] *Shaw*, p. 409.

ing themſelves, once every day, into a douwanner, or council, according to the phraſes of theſe eaſtern nations, are ſaid to determine the exact time of their departure, and the place of their future abodes. Thoſe that frequent the marſhes of *Barbary*, appear about three weeks ſooner than the flights abovementioned, though they likewiſe are ſuppoſed to come from *Egypt*; whither alſo they return a little after the autumnal equinox; the *Nile* being then retired within its banks, and the country in a proper diſpoſition to ſupply them with nouriſhment.

The *Mahometans* have the bel-arje, for ſo they commonly call the ſtork, in the higheſt eſteem and veneration. It is as ſacred among them as the ibis was among the *Egyptians*; and no leſs prophane would that perſon be accounted who ſhould attempt to kill or moleſt it. The great regard which is paid to theſe birds, might have been firſt obtained, not ſo much from the ſervice they are of to a moiſt fenny country, in clearing it from a variety of uſeleſs reptiles and inſects, as from the ſolemn geſticulations which they make, whenever they reſt upon the ground, or return to their neſts. For, firſt of all, they throw their heads backwards in a poſture of adoration; then they ſtrike together, as with a pair of caſtanets, the upper and lower parts of their

bill; afterwards they poſtrate their necks, in a ſuppliant manner down to the ground; repeating the ſame geſticulations three or four times together. The eaſtern nations have the like reverence for the pigeon, and all the dove kind; whoſe cooing they interpret as ſo many acts of worſhip and devotion. The ſtorks make their neſts with dry twigs of trees, which they place upon the higheſt parts of old ruins or houſes, in the canals of ancient aquæducts, and frequently upon the very tops of their moſques and dwelling houſes.[p]

The *Oſtrich* is called in *Arabic* ter-gimel, ſignifying the camel bird, by reaſon that its neck and head, and likewiſe its walk are ſomewhat like the camel's. This bird is common on the mountains, ſouth-weſt of *Alexandria:* the fat of it is ſold very dear by the *Arabs*, and is uſed by the doctors as an ointment for all cold tumors: it is good for the palſy and rhumatiſm; and, being of a very hot nature, is ſometimes preſcribed to be taken inwardly, for diſorders of cold conſtitutions. As theſe birds are in the deſerts beyond *Alexandria*, ſo the *Arabs* bring much of it to that city; and they have a method of putting the dead body of an oſtrich in motion in ſuch a manner, as to make the fat diſſolve into a ſort of oil, which

[p] *Ibid.* p. 411.

which they ſell as a drug, and is called the fat of the oſtrich. They have a kind of domeſtic large brown *hawk*, with a fine eye, which moſtly frequents the tops of houſes; and the pigeons and the hawks may be ſeen ſtanding cloſe to one another. They are not birds of prey, but eat fleſh when they find it: the *Turks* never kill them; and ſeem to have a ſort of veneration for theſe birds, and for cats, as well as their anceſtors; among whom it was death to kill either of theſe animals.[r] They have alſo a large white bird, with black wings, ſhaped like a crow, or raven, but very ugly, and not at all ſhy: it lives much in the ſame manner as the hawk, and is called by *Europeans Pharaoh's hen*. They have likewiſe a beautiful white bird, like a ſtork, but not half ſo big, called by *Europeans* the *field hen*; being ſeen about the fields like a tame fowl. The ſmall brown owl, mentioned by *Herodotus*, is very common, and is about the ſize of a pidgeon. They have a ſmall ſpeckled bird, near as big as a dove, called *ter chaous*, or the *meſſenger bird*; which would be eſteemed beautiful, if it was not very common, and a foul-feeder: it has on the top of its head a tuft of feathers, which it ſpreads very beautifully whenever it alights on the ground. In the

[r] *Pococke*, p. 209. See our vol. II. p. 149.

mountains there are a great number of vulturs, and ſome eagles. They have great numbers of wild geeſe of a different kind from thoſe in *Europe:* they are called *bauk*; and when they are ſent into *England*, are known by the name of baw-geeſe. Great quantities of wild ducks frequent the pools in low grounds, which are not dry till two or three months after the *Nile* has left the upper lands. Quails are in great abundance; and they have the woodcock, ſnipe, and beccafigo; which laſt is much eſteemed. A wild brown dove frequents the houſes, which being very ſmall, is not deſtroyed. The partridge in this country is different from that of other parts: the feathers of the female are like thoſe of a woodcock; and the male is a beautiful brown bird, of the color of ſome wild doves, but adorned with large ſpots of a lighter color: they are about the ſize of a ſmall dove. The pidgeon houſe is reckoned a great part of the eſtate of the huſbandman: they are often built round, with little turrets riſing up all over the top, and add to the beauty of the proſpect of a country village. They have a proverb, or ſaying, that a man who has a pidgeon-houſe, need not be careful about the diſpoſal of his daughter.[s]

There are not a great variety of four-footed beaſts in *Egypt*.[t] The milch kind are

[s] *Pococke*, p. 210.

[t] See our vol. II. p. 147.

are large and red, with very ſhort horns. They have alſo a large buffalo, which is not miſchievous as the ſmall ſort in *Italy:* they are ſo impatient of heat, that they ſtand in the water with only their noſes out to breathe; and, where they have not this convenience, they will lie all day wallowing in mud and water, like ſwine. In *Cairo*, all but the great people mount aſſes; which are a fine large breed; and it is ſaid there are forty thouſand in that city.

Their *camels* are wonderfully fitted to travel through deſerts in ſuch hot countries, where they will go eight days without water. They can live upon ſuch little ſhrubs as theſe deſerts produce, without graſs, and are ſatisfied with a very little corn, which travellers commonly carry ground into meal; and tempering it with water, they cram them with large balls of it. They go between two and three miles an hour; and will travel ſixteen hours without ſtopping. A ſmaller ſort, called *Hayjin*, pace and gallop ſwiftly; and it is confidently affirmed they will carry one perſon a hundred miles in a day. Theſe ſeem to be what we call dromedaries, there being none of thoſe with two bunches in *Egypt*. The *Arabs* do not kill the camel for food: but the great *Turks* eat the fleſh of the young camel as a moſt delicate diſh; and they will not permit it to be eaten by *Chriſtians*, probably that the

breed

breed may not be deſtroyed. Before the great heat comes on, they have a method of preparing them againſt it, by beſmearing their bodies, to preſerve them againſt the effects of the heat. The fleſhy foot is admirably well fitted for travelling on the hot ſands, which would parch and deſtroy the hoof: and it is ſaid, before they begin a long journey, in which they will be obliged to go ſeveral days without water, they accuſtom them to it by degrees, by keeping them from drinking, before they ſet out.[u]

The horſes here are very fine, eſpecially thoſe of *Upper Egypt*, being of the *Arab* and *Barbary* race: but their necks are too ſhort.[w] They are wonderfully tractable: their four legs are always trammelled, in the ſtable and field; they do not ſeem to know that they can kick; they walk well, never trot, and gallop with great ſpeed, turn ſhort, and ſtop in a moment: but they are only fit to walk in travelling, and cannot perform long journies. In the heat of ſummer, when there is no graſs, they give their cattle chopped ſtraw. They ſpread out the corn, when reaped, and an ox draws a machine about on it; which together with the treading of the ox, ſeparates the grain from the ſtraw, and cuts the ſtraw. It is a piece of timber like an axle-tree, which has round it

[u] *Pococke*, p. 208. [w] See our vol. II. p. 148.

it three or four pieces of thin ſharp iron, about ſix inches deep, which cut the ſtraw.[x]

Among the *Reptiles*, the vipers of *Egypt* are much eſteemed in phyſic: they are yellowiſh, of the color of the ſand they live in, and are of two kinds; one having a ſort of horns, ſomething like thoſe of ſnails, but of a horny ſubſtance; and theſe are the ceraſtes of the ancients; which probably was the true *Egyptian* aſpic. Of the lizard kind, the *Warral* is of ſo docible a nature, and appears to be ſo affected with muſic, that doctor *Shaw* ſays he ſaw ſeveral of them keep exact time and motion with the derviſhes, in their circulatory dances; running over their heads and arms; turning, when they turned; and ſtopping, when they ſtopped. Mr. *Greaves* ſeems to confirm this account: but biſhop *Pococke* ſays, as to the warral, having procured one alive, he could not perceive that it was affected with muſic.[y] It is of the lizard kind, four feet long, eight inches broad; has a forked tongue, which it puts out like a ſerpent, and no teeth; living on flies and lizards. It is a harmleſs animal, and is found only during the hotteſt ſeaſons; frequenting grottos and caverns in the mountains on the weſt of the *Nile*, where it ſleeps during the winter ſeaſon.

Doctor

[x] *Pococke*, p. 208.

[y] *Shaw*, p. 411. *Greaves's Obſervations*, v. II. p. 523. *Pococke*, p. 208.

Doctor *Shaw* was informed, that more than forty thouſand perſons in *Cairo*, and in the neighbourhood, live upon no other food than lizards and ſerpents. This ſingularity intitles them, among other religious privileges, to the honor of more immediately attending upon the embroidered hangings of black ſilk, which are made every year for the kaaba of *Mecca*, and conducted with great pomp and ceremony, from the caſtle, through the ſtreets of *Cairo*, the day when they ſet out upon their pilgrimage to that place. He ſaw, upon this occaſion, a number of this order, who ſang and danced before it; throwing their bodies, at certain intervals, into a variety of enthuſiaſtic geſtures. Such like acts of devotion, how ludicrous ſoever they may appear to us, have been always looked upon with reverence by the eaſtern nations.[z]

IV. TRADE and COMMERCE. As to the trade of *Egypt*, that which is within itſelf conſiſts in ſupplying the lower parts from above, with corn, all ſort of pulſe and dates; and the upper parts from *Delta* with rice and ſalt, and from *Cairo* all kinds of things imported into *Egypt*; as *Upper Egypt* has no commerce by ſea, or any parts that can ſupply them with ſuch things. *Indian* linens, muſlins, callicoes, and china-ware are

[z] *Shaw*, p. 412.

are dearer here than they are in *England*, being brought a great part of the way by land. The exportation of coffee and rice out of *Egypt* into any parts out of *Turky*, is prohibited: but preſents make all thoſe things eaſy. Many ſorts of *Indian* drugs are *exported* to *Europe*, and ſome of the growth of this country, which are ſenna, caſſia, a little coloquintida, and a red dye called ſaffranoun. They ſend flax to *Leghorn*, and all over *Turkey*, and cottons to *Marſeilles*. The *import* is *Engliſh*, *French*, and *Venetian* cloth; ſilks from *Leghorn* and *Venice*; ſome drugs and dyes; tin from *England*; lead and marble blocks from *Leghorn*; many ſorts of ſmall wares from *France*, *Venice*, and *Conſtantinople*; as alſo from the latter furs, and all ſorts of copper veſſels and plates, which are much uſed, being tinned over. From *Salonica*, they bring all their iron in *Turkiſh* ſhips, that it may not be carried out of *Turky*, which is ſtrictly prohibited. They bring carpets from *Aſia Minor*; many things of the woollen manufactory from *Barbary*; and raw ſilk from *Syria*. They alſo import coral and amber, to be ſent to *Mecca* for toys and ornaments.[a] Beſides theſe, there are ſeveral other articles both of imports and exports; of the former, agaric, arſenic, orpiment, antimony, quickſilver, vitriol, ver-

[a] *Pococke*, p. 174.

vermilion, cinnabar, cochineal, and brazil-wood; of the latter, opium, indigo, ſugar, cinnamon, tamarinds, ſaffron, ſal armoniac, and other things.[b]

The *Manufactures* of *Egypt* are moſtly ſpent among themſelves, except linens, of which there are great quantities ſent to *France*, *Italy*, *Algiers*, and all over *Turky*. Their manufactures principally conſiſt of three branches, the linen, woollen, and ſilk. The woollen is of unnapped carpets, uſed moſtly for the ſeats of divans, or ſophas; all made with broad ſtripes, of different colors, and little other variety. The raw ſilk is brought to *Damiata* from *Syria:* they make large handkerchiefs of it for womens veils, and a very rich ſort of handkerchief worked with gold. In *Cairo* they manufacture great variety of ſattinets and taffetas; many in imitation of thoſe of *India*; but none of them very good.

The *Delta*, and other parts of *Egypt*, produce a great quantity of flax; which they do not ſpin with a wheel; but letting the ſpindle hang down, they draw out the thread from the diſtaff. *Egypt* is not now remarkable for its fine linen; which ſeems to be owing to the little uſe they have for it; becauſe the people of condition wear a ſort

[b] *Rolt*'s Dictionary of Trade and Commerce under the article *Egypt*.

ſort of muſlin, which is much properer for ſo hot a climate. What linen they make for wear is exceedingly cheap, and becomes white: it is chiefly manufactured at *Roſetto*, where they alſo make many ſtriped linens, uſed moſtly about beds, as a defence againſt gnats at night, which are called dareiras.[c]

The *Egyptian* pebbles are wrought here, and poliſhed in great perfection, for handles of knives and ſnuff-boxes; nor can they do it ſo cheap in any other parts. It is done in the ſame manner as they work precious ſtones, with a wheel. They alſo make red leather at *Cairo*: but the beſt is prepared at *Alexandria*; yet that does not come up to the perfection of the *Morocco* leather, which is of a brighter red.

Money.

The money that paſſes in *Egypt* conſiſts of burbers, medines, ſequins, and ſeveral ſorts of coins, moſtly *Spaniſh*. The *Burber* is a thick piece of copper about as broad as a ſixpence; twelve of them make a medine, which is of iron ſilvered over, about as big as a ſilver threepence. Three aſpers alſo make a medine, a coin of the ſame kind; but not made here. They coin two ſorts of ſequins; one of 146 medines, called a funduclee; and a new coin of 110 meidins, called a zumaboob. They have alſo *Barbary* ſequins of different value:

[c] *Pococke*, p. 174. *Norden*, I. p. 81.

but the baſe money of *Conſtantinople* will not paſs here. A purſe is here 25,000 medines; though in other parts of *Turky* it is only 20,000: and they always compute by purſes, where they ſpeak of great ſums; each purſe being about 120*l.* ſterling, as before obſerved.[d]

Weights. The ſmalleſt weight is a grain, four of which make a carat, uſed for weighing diamonds. They have alſo a weight for pearls, called a metacal; conſiſting of near two carats. Sixteen carats make a dram, twelve drams an ounce, twelve ounces a rotolo, three rotolos an oke, and from 100 to 150 rotolos a cantar, or quintal, according to the goods they weigh. The *Engliſh* pound weight is about two drams more than the common rotolo; and 210 okes make an adeb of rice of *Damiata*; though it is 150 at *Roſetto*, which is the meaſure for corn, except that it is double in *Upper Egypt*.

Meaſures. They have two meaſures called pikes, which we have formerly mentioned.

Caravans. One great caravan that arrives at *Cairo*, is of thoſe blacks who come from the country near the Iſle of Pheaſants, and paſs through *Fez*, *Morocco*, and *Tripoly*; being about eight months on the

[d] *Pococke*, p. 175.

the journey, and what they bring is chiefly gold duſt. Caravans alſo come from *Tunis* and *Algiers:* beſides, there is one of *Berbevines* from *Sennar*, who bring the goods of *Ethiopia*, and of ſeveral parts of *Africa*, as black ſlaves, gold duſt, elephants teeth, gums, oſtrich feathers, muſk, ambergris, and ebony.[e]

V. ARTS *and* SCIENCES.

The *Turks* have chiefly a genius for merchandize; ſo that moſt arts which require ingenuity, are here generally in the hands of *Chriſtians*; particularly the ſilverſmiths and jewellers, in all parts, which is a great trade here, on account of the ornaments of the women, and the trappings of their horſes: but they can uſe no plate in their houſes, nor can the *Mahometan* men wear a gold ring, according to their law, unleſs they give a tenth of what they are worth to the poor, of which there are few inſtances. They have very curious lattiſes for their windows; which are very coſtly, when made with the utmoſt art: and before their moſque windows, they have of this ſort made of iron and braſs, in the moſt perfect manner, being all of round bars let into one another, ſo as to be divided into many ſmall ſquares, and they are embelliſhed with proper ornaments:

[e] *Ibid.* p. 176.

ments: but theſe ſeem to be remains of the works under the *Mamaluke* government, when they were very magnificent in their architecture. *Egypt* is famous for ſal armoniac; and for hatching chickens in ovens: but for all arts the *Turks* are reckoned much inferior here to what they are in *Conſtantinople*; which makes every thing eſteemed that comes from thence.[f]

A notion has prevailed, that ſal armoniac was made of the ſand on which camels had ſtaled; and that a great number going to the temple of *Jupiter Ammon*,[g] gave occaſion to the name of *Ammoniac*, corrupted to *Armoniac*. Biſhop *Pococke* was informed, that it is made of the ſoot which is cauſed by burning the dung of cows and other animals. The hotter it is, the better it produces; for which reaſon the dung of pidgeons is the beſt; though that of camels is alſo much eſteemed.[h]

The method of hatching chickens in ovens may be reckoned among the arts peculiar to *Egypt*: but it is ſaid, that only the people of one village are maſters of this art, and that they ſpread themſelves all over *Egypt* at the proper time of the year. The ſeaſon for it is when the weather is temperate, about *February* and *March*. In 22 days they

[f] *Pococke*, p. 175.
[g] See our vol. III. p. 57.
[h] *Pococke*, p. 259. *Norden*, II. 21.

they begin to hatch: but this manner of hatching is not ſo natural as in the common way, and the chickens often want a claw or a rump, or are ſome way or other imperfect.[i]

VI. *Of the* Education, Cuſtoms, Dreſs, *and modern* Architecture *of* Egypt.

Education.

This is ſeldom more than to read and write, which the *Copti* generally learn, and their manner of keeping accompts: but the *Arabs* and native *Mahometans* very rarely can read, except thoſe that have been bred up to the law, or ſome employ. The beſt education is among the ſlaves, who underſtand *Arabic* and *Turkiſh*, often write both, and conſtantly go through their exerciſes; to ride, ſhoot, and throw the dart well, being eſteemed great accompliſhments. They have a ſtrong notion of predeſtination; and think the greateſt villainies are expiated by outward acts of devotion.

Cuſtoms, and Manners.

Their words paſs for nothing, either in relations, promiſes, or profeſſions of friendſhip. The uſe of laudanum, ſo much in vogue formerly, is ſucceeded by drinking chiefly ſtrong waters, which they take plentifully at their meals, among the ſoldiery and great men: but the common people pound the leaves of

i *Pococke*, p. 260. *Norden*, I. p. 80.

green hemp, make a ball of it, and ſwallow it, to make them chearful. They have a great notion of the magic art, have books about it, and think there is much virtue in taliſmans and charms; but particularly are ſtrongly poſſeſſed with an opinion of the evil eye. The meaneſt *Mahometan* thinks himſelf above any *Chriſtian*; and they ſeldom preſerve any tolerable good manners, eſpecially the *Turks*. The way of ſaluting as they approach, or paſs, is by ſtretching out the right hand, bringing it to the breaſt, and a little inclining the head: the extraordinary ſalute is kiſſing the hand, and then putting it to the head: but when a viſit is paid to a ſuperior, his hand is kiſſed; and if he is very much ſuperior, they kiſs the hem of his garment. The *Arab* ſalutation is by joining hands, and often bowing the head to the ſide of the head of him ſaluted: but a *Mahometan* will not ſay peace to a *Chriſtian*; which is the uſual ſalute one towards another.[k]

When the *Turks* eat, a little round or octagon ſtool is ſet on the ſopha, on a colored cloth laid on the ground: round it they throw a long cloth, to be put in the laps of the gueſts; and with thoſe of condition, a napkin is given to every one when he waſhes, as they alſo do before they eat. This they likewiſe

[k] *Pococke*, p. 182.

likewiſe lay before them, and wipe with it when they waſh after dinner. On the ſtool they put a copper diſh tinned over, inſide and out; round which they put bread, ſmall diſhes of pickles, ſalads, and the like; and then they bring two or three large diſhes, in two or three courſes. They either ſit croſs-legged, or kneel, and make uſe only of the right hand, not uſing knives or forks, but tear the meat with the hand: the maſter of the houſe often takes pieces in his hand, and throws them to ſuch gueſts to whom he would pay an extraordinary compliment. Immediately after eating, coffee is brought. This is the *Turkiſh* manner; their diſhes conſiſting of pilaw, ſoups, dulma, which is any vegetable ſtuffed with forced meat; as cucumbers, onions, cawl leaves; ſtewed diſhes, ſweet ragoos, pieces of meat cut ſmall and roaſted, and ſeveral other things: all is taken out and eat by the inferior ſervants; not by the ſlaves, who have a dinner prepared for them of more ordinary diſhes, in another room. With the *Arabs*, and people of the country, either a round ſkin is laid on the ground for a ſmall company, or large coarſe woollen cloths for a great number, ſpread all over the room, and about ten diſhes repeated ſix or ſeven times over, laid round at a great feaſt, and whole ſheep and lambs boiled and roaſted in the middle. When one company has done,

another ſits round, even to the meaneſt, till all is conſumed. An *Arab* prince will often dine in the ſtreet, before his door, and call to all that paſs, even beggars, who ſit down to the repaſte: for the *Arabs* are great levellers, put every body on a footing with them, and maintain their intereſt by ſuch generoſity and hoſpitality: but the middling people among them, and the *Coptis*, live poorly. At a *Turkiſh* viſit, a pipe is immediately brought, and coffee; if it is a viſit of ceremony, ſweetmeats with the coffee; afterwards a ſherbet; and then, according to the dignity of the perſon, incenſe and roſe-water to perfume, which is a genteel way of diſmiſſing the company. If any one goes to the houſe or tent of an *Arab*, bread is immediately made, and they ſerve ſour milk, fried eggs, and oil to dip the bread in, a ſalt cheeſe like curds, and other ſuch things.[1]

The *Turkiſh* month being lunar, they begin it the day they can ſee the moon; whereas the *Jews* begin it the day the moon makes, which is a day before the *Turks*. The *Coptic* month is thirty days; and every year they have five intercalary days, and every fourth year ſix: their æra begins 302 years after Chriſt, from the martyrdom of the ſaints in *Egypt* under *Dioclefian*.

The

[1] *Ibid.* p. 184.

The moſt ſimple dreſs of the *men* in *Egypt* reſembles the primitive manner of cloathing; for it is only a long ſhirt, with wide ſleeves. It is commonly tied about the middle; and many children in the country go naked all the year round, as moſt of them do in the ſummer. The common people wear over this a brown woollen ſhirt, and thoſe of better condition have a long cloth coat over it, and then a long blue ſhirt: the dreſs of ceremony over this, inſtead of blue, is a white ſhirt, which they put on upon feſtival days, and to pay great viſits in *Upper Egypt*: but in the lower parts they uſe a ſhirt or garment made like it, of black woollen, which is ſometimes left open before by the more genteel, and then is called a ferijee. Some of the firſt rank have them of cloth and furred; the *Arabs* and natives wearing their cloaths with large ſleeves, like the dreſs of ceremony of the *Turks*, made like a night-gown; the other dreſs of the *Turks* being with ſtreight ſleeves. Moſt of them wear under all a pair of linen drawers; and when their veſts are open before, after the *Turkiſh* manner, it is an odd ſight to ſee the ſhirt hang down, which they do not put into the drawers, according to the *Turkiſh* cuſtom with the men, though not with the ladies. This ſort of dreſs ſeems to be ſomewhat like that of the ancient *Egyptians*, who were always *Dreſs.*

always cloathed in linen, wearing a woollen garment over it: and poſſibly the cuſtom of putting on the white garment in *Upper Egypt*, when they go to their moſques, or whenever they would appear in a dreſs of ceremony, might give riſe to the uſe of the ſurplice. The moſt ſimple *Turkiſh* dreſs is ſuch drawers, over which the better ſort wear a pair of red cloth drawers, down to the ankles; to which are ſewed ſtockings of yellow leather, that come no higher than the ankle, and under them they wear ſocks of yellow leather. The *Arabs* and *Egyptians* wear ſhoes of red leather, like a ſlipper. The *Turks* and *Chriſtians*, within doors, out of frugality, wear a wooden ſort of pattens ſomewhat like the wooden ſandal of the monks. It is to be obſerved, that the dreſs of the head and feet very much diſtinguiſh perſons in theſe countries; and thoſe are fined who go contrary to the cuſtom. A girdle or ſaſh of ſilk, mohair, or woollen, goes round all but the two outer garments, into which they ſtick a knife in its ſheath. The people of *Egypt* wear a blue cloth about their necks, and with it cover their heads againſt the cold and ſun, and ſome of them are very large. It is almoſt a general cuſtom among the *Arabs* and *Mahometan* natives of the country to wear a large blanket, either white or brown, and in ſummer a blue and white cotton ſheet, which

which the *Chriſtians* conſtantly uſe in the country; putting one corner before over the left ſhoulder, they bring it behind, and under the right arm, ſo over their bodies, throwing it behind over the left ſhoulder, and thus the right arm is left bare for action. The head-dreſs is a high ſtiff cap, with a long piece of white muſlin wound round it, all together called the turbant, by *Europeans:* but inferior people, inſtead of the turbant, wear a red woollen cap, that comes cloſe to the head; under which they wear a little white linen ſkull-cap. The ſaſh wound round the head is the great diſtinction; and none but the relations of *Mahomet* can wear green; the white being proper to others. The common people in the country either wear no ſaſh round the cap, or one of coarſe white cotton, or of yellow or red woollen ſtuff.[m]

The dreſs of the *women*, according to the manner of *Conſtantinople*, is not much unlike that of the men, only moſt of their under garments are of ſilk, as well as their drawers, and all but the outer veſt are ſhorter than the mens, and their ſleeves are made to hang down, a ſort of gauze ſhirt coming down near to the ground under all. Their heads are dreſſed with an imbroidered handkerchief, and the hair platted round, having on

[m] *Ibid.* p. 191.

on a white woollen ſkull-cap. The ordinary women wear a large linen or cotton blue garment, like a ſurplice; and before their faces hangs a ſort of a bib, which is joined to their head-dreſs by a tape over the noſe; the ſpace between being only for the eyes; which looks very odd. The others who wear this garment of ſilk, have a large black veil that comes all over, and ſomething of gauze that covers the face. It being reckoned a great indecency to ſhew the whole face, they generally cover the mouth, and one eye, if they do not cover the whole. Some of the different dreſſes, moſt peculiar to *Egypt*, may be ſeen in the plates, and an explanation of them below.* The common women, eſpecially the blacks, wear rings in their noſes; and they put a glaſs bead for ornament into the rings. They wear on their ears large rings, three inches diameter, that come round the ear, and are not put into it. The rings they wear on their fingers are ſometimes of lead; but the better ſort of women wear gold. Their

* The *Copti* repreſents one of their writers, with his accompt-book in his hand. The bey's dreſs, with that particular cap, is that which he wears only in great ceremony. The woman with that odd ſort of covering on her face, is in the dreſs of the ordinary women of *Egypt*; and it ſhould be obſerved, that it is genteel to turn in their toes. The other is an *Arab* woman ſpinning.

Their bracelets are commonly a work of wire; ſome are of gold finely jointed; and a more ordinary ſort are of plain iron or braſs. They alſo wear rings round their naked legs, commonly made of braſs among the vulgar. Women ride on aſſes in *Cairo*, with ſhort ſtirrups; which it is a diſhonor for the men to uſe, when they mount theſe beaſts. They have a prophecy that *Cairo* will be taken by a woman on horſe-back, which, as they ſay, makes them ſtrictly forbid women mounting on horſes. The time when the women go out, is moſtly on *Fridays*, to the burial places, to adorn the ſepulchres of their relations with flowers and boughs, to hang a lamp over them, and pour water on their graves; for which purpoſe they place water in vaſes near. When the women ride, they commonly wear a yellow ſort of a boot or ſtocking, without a ſole; and ladies of diſtinction have many female ſlaves that follow them on aſſes, who do not wear thoſe large veils, but only a covering over the forehead and lower part of the face, leaving the eyes uncovered between. Their cloſe garment has a cape that hangs down behind, and they make a much better figure than their miſtreſſes. The women alſo go out to the bagnios, which are reſerved for them, at a certain time, every day: This is their

rendezvous to talk with one another, and hear news.[n]

There are women who go barefaced about the ſtreets, dancing, ſinging, and playing on ſome inſtrument. There are alſo common proſtitutes, who are in a manner licenſed, and pay a tribute on that account. The vulgar women paint their lips, and the tip of the chin with blue; and thoſe of better condition paint their nails yellow, as alſo their feet with a dye made of a ſeed called hennah: they color their eyelids with black-lead; and ſo do many of the men, imagining it good for weak eyes.

Coffee-houſes are not reſorted to by the beſt company; but only by people of the middle rank: they have their muſic at certain hours of the day, in ſome of them; and in others a man tells ſome hiſtory, a ſort of *Arabian* tales, with a good grace; which is a method they have to bring company together.

The *Mahometans* have a veneration for fools and mad people, as thinking them actuated by a divine ſpirit, and look on them as a ſort of ſaints. They call them here ſheiks, ſome of which go about their cities entirely naked; and in *Cairo* they have a large moſque, with buildings adjoining, and

[n] *Ibid.* p. 192.

and great revenues to maintain ſuch perſons. They are received in all houſes, and at all tables: the people kiſs their hands, and pay them great regard.

The *Egyptians* are but an ill-looking people; and though many of them are fair enough when young, yet they grow ſwarthy by the ſun. They are a dirty, ſlovenly generation; eſpecially the *Coptis*, whoſe dreſs, at beſt, appears ill on them; and as table linen is rarely uſed by them, after waſhing their hands when they have eaten, they often wipe them with the great ſleeves of their ſhirts.

The true *Mamaluke* dreſs is the ſhort garment above-mentioned, put into their great red trowſers, which are tied round the leg at each ankle, the foot being left bare; and they wear the ſort of ſhoes uſed by the *Arabs* when they ride. In other reſpects they dreſs like the *Turks*; and this is the dreſs of the ſlaves, as alſo of many of the great men, when they are not in a dreſs of ceremony.[o]

Architecture.

Whatever is tolerable at *Cairo* of architecture is of the times of the *Mamalukes*; being very ſolid buildings of hewn ſtone inſide and out; the windows are often oblong ſquares, and entirely plain, as well as the doors; except that the latter

[o] *Ibid.* p. 194. *Norden*, II. p. 47.

have a ſort of groteſque carved work, cut in an inclined plane from the outſide of the wall to the door, which has a grand appearance. Their architecture at this time is very bad, and their materials of the worſt ſort; many houſes being built of unburnt brick made of earth and chopped ſtone. In towns, the lower part for about five feet is of ſtone; and in ſome parts the corners are built of brick or ſtone. The upper part of the houſes are often built in frames of wood; and the large windows commonly ſet out ſo as to command a view of the ſtreet. Their roofs are generally flat, with a cement over them, and ſometimes only earth. The wood they uſe is either deal or oak, imported from *Aſia*; or the palm uſed much in *Upper Egypt*, as well as the *Acacia*. Over the middle of their great ſaloons they have often a dome or cupola that gives light; and ſometimes they have a contrivance by which the middle part opens at top to let in the air when they think it convenient; and they have uſually the large cover ſet up over the openings, in ſuch manner as to keep out the ſun, and leave a free paſſage for the air.[p]

CONCLU-

[p] *Pococke*, p. 194.

CONCLUSION *of this Part:*

An Account of the Caravan, *or* GRAND PILGRIMAGE, *from* Cairo *to* MECCA.

The deſire of gain, joined to the difficulties and dangers of wild *Arabs*, wild beaſts, and other accidents, in ſuch long journies, gave the firſt riſe to theſe caravans; which are no other than an aſſociation of a great number of merchants and travellers bound to the ſame country or place.[q] The antiquity of them, even from the time of the patriarchs, ſhews the neceſſity and uſefulneſs of them in thoſe hot and barren climates; nor could any commerce of ſuch lengths and difficulties be carried on, without ſuch aſſociations: but when a certain number of merchants have once joined themſelves in this deſign, fixed their place of rendezvous, the time of their departure, and taken all other neceſſary precautions and helps for conveniencies, ſafety, and diſpatch, experience ſhews what may be performed by them, what long and barren deſarts may be croſſed, what difficulties and dangers may be ſurmounted, and what rich and extenſive commerce may be carried on, and with what diffuſive benefits they may be managed to and from the remoteſt countries. For this commerce, divine providence hath amply provided thoſe countries with plenty of camels,

[q] See this vol. p. 194.

camels, a beaſt exactly fitted for ſuch burdens, and ſuch other fatigues as neceſſarily attend this painful way of travelling; and ſo docile and patient, that, with a little care in bringing them up, they are taught to carry burdens of 500℔. weight through theſe ſandy and barren deſarts, over long ridges of mountains, both hard and craggy, and with a ſcorching ſun over their heads; without that conſtant refreſhment of food, drink, and in ſome caſes of even reſt; for want of which, horſes, mules, and other beaſts of burden, would expire, in leſs than a quarter of the time that they continue without it.

Every *Moſlem* is obliged to make at leaſt once in his life this grand pilgrimage to *Mecca*, the center of the *Mohammedan* faith. It ſets out from *Cairo* once a year; and is one of the moſt ſplendid and numerous cavalcades in all the eaſt. The number of thoſe which compoſe the caravan ſeldom amounts to leſs than 40,000; but it is often much greater, in times of peace and plenty, when the commerce is not obſtructed: for theſe caravans join to their devotions a conſiderable trade, and return home laden with the richeſt goods from *Perſia* and *India*, which come to *Gedda* by the *Red-ſea*, and are thence conveyed to *Mecca*; and this, joined to the richneſs of the preſents carried there, makes it neceſſary that they ſhould be attended by a ſufficient guard. With this view, a draught is always made of

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all the beſt troops in *Egypt* to eſcort them; at the head of which is the *Emir Hadge*,[r] or *Prince of the Pilgrims*, who hath the power of life and death over the whole caravan. The ceremony of his ſetting out on this expedition from *Cairo* is very magnificent; the camels are all ornamented; and the ſum total belonging to the *Emir Hadge* amounts to 3000; but the reſt is beyond computation.

Thoſe camels are moſt magnificently adorned which are made choice of to carry the preſents to *Mecca*, eſpecially that which carries the great pavilion called *Mahmel*, or covering of *Mohammed* and *Abraham*'s tomb, which is made in the ſhape of a pyramid, with a ſquare baſe, all richly embroidered with gold on a green and red ground; the view of the houſe of *Mecca* being embroidered upon it, with a portico around it. He is covered with a rich carpet that comes down to his feet; ſo that nothing is ſeen of him but his head, neck, and crupper, which are richly adorned. This camel is ſaid to be bred for that purpoſe; and after he has performed this office, he is eſteemed ſacred, and never more put to any uſe.

Their encampments are ſo ſettled, that the caravan muſt arrive at *Mecca* in thirty-eight days; and the departure of it is fixed to the 27th day of the moon which follows their *Ramadan*. It is joined at *Beddar*, ſix days journey from *Mecca*, by the *Caravan* from *Damaſcus*;

[r] See this vol. p. 73.

maſcus; after which they march jointly to *Mecca*, and are joined in the way by the *Caravans* from other parts, who then proceed together to pay their devotions at mount *Araffat*, from whence they march on to *Mecca*, where the *Emir Hadge* puts up the new grand pavilion. The ſtay of the caravan is confined to twelve days; in which time a great and rich traffic is carried on between the pilgrims and their followers from all parts; and then the *Emir Hadge* gives his ſignal for departure. On their return to *Cairo*, the greateſt feſtivities are made; and each perſon is honored with the title of *Hadge*, or pilgrim, before his own name.[s]

The End of the Hiſtory of EGYPT.

[s] The order of the march of this grand pilgrimage may be ſeen in biſhop *Pococke*, b. V. chap. xi. p. 261—266. And here we conclude this hiſtory of *Egypt* with our moſt grateful acknowledgements to that right reverend author, for the excellent materials he has afforded us the compilation of it, from his learned and curious *ſervations* on this country.